

BAPTIST LEADER

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This Month

■ "All is well with him who is beloved of his neighbors," claimed George Herbert. Dr. Frank Fagerburg decided to get better acquainted with our southern neighbor, Mexico. "South of the Border" (pages 6-7), gives an appreciative interpretation of the Mexican people. They have some serious problems to settle, and our country has not always been as helpful as it should have been. You'll know Mexico better after you have read this article. Perhaps you'll be a better neighbor, too. Part 2 is scheduled to appear in November.

■ "The most important objective in high school education today is the development of the character of our American youth." And, Dr. Ben G. Graham, Superintendent of the Pittsburgh Public Schools, adds that the foundation principles of character "are learned best through religious education begun in the home and continued in the church." R. Alfred Hassler, in "Enter: RELIGION" (pages 14-15), explains how Pittsburgh is offering religious education courses, one hour a week, on a credit basis, to its high school students.

Next Month

■ J. Edgar Hoover, Director of the Federal Bureau of Investigation, Washington, D. C., has written a feature article for the exclusive use of BAPTIST LEADER. He tells "Why I Believe in the Sunday School."

■ The special June issue introduced the Baptist Church School Advance. The September number will present a series of articles so interesting and helpful that it undoubtedly will serve for some time as a handbook of methods.

■ The President of the Northern Baptist Convention, Judge E. J. Millington, gives four reasons why every church should enlist in the ADVANCE.

■ Would you like to increase your Sunday school attendance? Make Christian Education Week (Rally Week) a real success? Get more help from your monthly workers' conferences? Such features form a part of the extensive helps that will reach you next month.

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THE SECRET PLACE

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■ Chicago Protestant churches report a big gain in membership for the year just ended. Records show 57,377 new members added to 1,469 churches of more than 20 denominations. This is an average of 39 new members for each church, a slight gain over 1938, when the new members for each church averaged 35. It is to be hoped that the figures will continue to rise.

■ Nonchurch members in New York City number about three million, according to Dr. John Sutherland Bonnell, Chairman of the Federation of Greater New York Churches. Of this number, about 750,000 are children with no religious affiliation whatever.

■ In May the Denver Ministerial Alliance made a study of "How to Keep People Coming to Church in the Summertime." Dr. Albert W. Palmer, president of the Chicago Theological Seminary, made an address and plans were formulated for union midsummer services. It will be interesting to learn the results of their experiments.

■ American Presbyterians are making plans for a National Christian Mission to be held on January 12-19, 1941. Philadelphia and thirty other large cities will be addressed by speakers representing a cross section of Protestantism. There will be few great mass evangelistic meetings; instead, the groups will hold small, specialized meetings where they will make a specific attempt to reach physicians, lawyers, businessmen, and other classes.

■ The Southern Baptist Convention, meeting in Baltimore, called upon the government to grant full protection for "conscientious objectors to war"; moreover, they outlined a procedure by which they would register those who believed war to be wrong. The Convention adopted a resolution urging the President to do his best to keep the nation out of war.

■ Twenty-five vacation church schools, sponsored by the Hartford (Conn.) Federation of Churches, offer special opportunities to the children of the city. Most of them are co-operative ventures with two or more churches combining their facilities.

■ Laymen leaders from Baptist churches in Indiana will gather at Franklin College, July 29 and 30 to study the four-year-advance movement and to begin a campaign of education designed to train the thirty thousand Baptist men of the state in more effective church work. The facilities of the college will be at the disposal of the group.

■ Prompted by the outstanding success of the one hundred Convocations held in its territory this past year, the Northern Baptist Convention is projecting another series. The distinguishing marks of the conferences this year will be somewhat as follows:

First, all will be held in the fall, prior to the Christmas period.

Second, they will be designed primarily for church officers and will not be mass meetings.

Third, they will be dinner conferences with panel discussions, presented by leaders but participated in also by various people from the representative churches.

Fourth, the representatives will be selected on a proportionate basis, four for the first one hundred and one for each additional hundred.

Fifth, these leaders are to return to their own churches and present the panel discussion locally. Thus the program will reach each local church.

Sixth, sufficient material will be provided ahead of time for those who are coming that they may get the most out of the conferences and be thus able to go back to their local churches to present the work.

■ About ninety Baptist pastors from Ohio met at Denison University for the annual Three Fellowship Days. The theme of the conference "Keepers of the Light" was interpreted by Dr. Earl F. Adams in a series of five addresses on "The Minister in Modern Life" and by Rev. Clarence W. Cranford in five expositions on "The Sermon on the Mount." Rev. Gordon E. Bigelow opened each session with a brief devotional service. The relation of young people to the church was discussed in two addresses by Dr. Roy A. Burkhart. Many ministers indicated that they had come to the conference confused and discouraged but were returning to their churches greatly stimulated by the fellowship and the ideas received at the meetings.

Six hundred nineteen Baptist women from Ohio attended the annual missionary house party at Denison University. Mrs. Oscar T. Hawke, president of the Ohio Woman's Missionary Society, presided at all the sessions. Retired missionaries living in Granville and those attending the house party to participate in the program made it possible to have representatives from all but one of the fields in which Northern Baptists carry on work.

■ The Department of Commerce reports for 1939 a volume of business totalling nearly seventy billion dollars. This is an increase of nearly five and one-half billions over 1938 and about 75 per cent over 1932.

OF INTEREST TO BAPTISTS

The need of helping to care for refugee children from Europe has led to thousands of persons in the United States to volunteer to take children into their homes, and some individuals have offered the use of their estates as refugee camps. Canadians will care for ten thousand British children.

A booklet entitled "Follow On" will introduce the Northern Baptist World Service program for the period 1940-1944. When it appears in September, "Follow On" will present briefly the development of the Baptist denomination from the point of view that Baptist principles have grown out of convictions held by men who were ready to die for their faith. One section of the book is devoted to an account of the expansion of a church which always has had a long appeal for the American people through its simplicity of teaching and insistence upon religious liberty for all. Present-day activities of the church are described by the use of episodes, rather than detailed, factual material, to illustrate the range and the nature of Baptist work. The values of our missionary work are demonstrated. This little book is designed to increase the number of Baptists who are interested in the heritage and the activities of their denomination.

The first Missionary World's Fair to come to our attention was held at the Memorial Hall of the Baptist Church of Mount Pleasant, Maine. The pastor dictated the fair. Eleven countries as well as American Negro and Indian stations were represented by decorated booths. Each of the booths were found topographical maps, model buildings, genuine radios, pictures and posters and statistics concerning the missionary work that has been done in these countries. Sunday school classes and grade school pupils in the town constructed the booths and acted as attendants clothed in native costumes.

Rev. George Blackwell and Mrs. Blackwell, of Paris, former missionaries in Burma, added greatly to the interest in the fair by their presence in the Burma booth. They described their experiences in missionary service and displayed their collection of curios. The Japanese booth was built to represent a gaiety gateway. The Chinese booth represented a pagoda and the Alaskan booth was a snow-white igloo. A miniature shack reminiscent of the *Grapes of Wrath*, an American Indian tepee and a booth representing the American Negro made stimulating propaganda for the mission work. The proceeds of the fair were devoted to the missionary program of the church.

■ Dr. J. D. Morrison of the Central Church, Providence, R. I., has been called by the Colgate-Rochester Theological Seminary to fill the chair of homiletics. Dr. Morrison is well equipped by training and experience in three important churches to instruct student ministers in the art of preaching.

■ During the summer the Protestant churches of Chicago are giving religious training to more than twenty thousand children of all ages and social backgrounds. This is being done through vacation church schools placed in 250 neighborhoods. The schools run between four and six weeks, and the Chicago Church Federation sponsors the project.

■ Dr. Robert P. Moton, 72, president emeritus of Tuskegee Institute, died in Virginia on May 31. Dr. Moton had become one of the most famous Negro educators in America. In the twenty years of his connection with Tuskegee he made numerous improvements—commercial and junior college courses were introduced as a part of the curriculum and many buildings added to the school plant. He helped to found the Commission on Interracial Co-operation, a group that has done much to bring about better understanding between whites and Negroes. In 1918, he was a presidential appointee to France to study conditions among the Negro soldiers, and he did excellent work in representing the Negro sufferers from the Mississippi flood of 1927.

■ Brown University's Susan Colver Rosenberger Medal went to Hon. Fred T. Field, Chief Justice of the Supreme Judicial Court of Massachusetts, and former President of the American Baptist Foreign Mission Society. This is the highest honor that Brown confers upon its alumni and then only upon "specially notable or beneficial achievement." Chief Justice Field received the medal for his "judicial integrity, industry in the pursuit of justice, singleminded devotion and unimpeachable character."

The medal has been awarded five times: to Dr. William Williams Keen of the class of 1859, distinguished Philadelphia surgeon; Charles Evans Hughes of the class of 1881, Chief Justice of the United States; to John D. Rockefeller, Jr., of the class of 1897, philanthropist; to Dr. Charles V. Chapin of the class of 1876, pioneer in public health, and for more than fifty years health officer of the City of Providence. The medal was last awarded in June, 1937, to President Mary E. Woolley of Mount Holyoke College, a graduate of the university in 1894 and a member of the first class at Pembroke College.

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■ A series of radio addresses, "Frontiers of American Life," dealing primarily with shifting populations, will be delivered by Mark A. Dawber each Monday during July, August and September. Dial WJZ and the Blue Network of the National Broadcasting Company at 1:30 P.M., Eastern Daylight Saving Time.

■ A Baptist world emergency committee of the Southern Baptist Convention organized to raise \$200,000 to save British Baptist Missions which can no longer be maintained by the British because of the European war. Dr. George W. Truett, of Dallas, Tex., was selected chairman, and Dr. Louie D. Newton, of Atlanta, Ga., will act as secretary of the committee that will seek to obtain funds to be distributed directly to British mission stations in India, China, Japan, Africa, and a number of Near Eastern countries through the Foreign Mission Board of the Southern Baptist Convention. The Northern Baptist Convention will conduct a parallel campaign.

■ Word comes from Berlin that religious instruction in German schools has been restricted to the first eight years of compulsory education. Formerly such instruction covered twelve years.

■ All church services in Russian Poland must be conducted in secret as the houses of worship including synagogues, Protestant and Catholic churches have been closed by Soviet authorities. No effort has been made to search for clergymen in hiding but all public worship is prohibited. Churches in Nazi-occupied Poland have been placed under severe restrictions. Only one mass is permitted each Sunday, except in Warsaw where priests may celebrate two. All sermons must be in German, and officials permit no church to remain open more than three hours daily.

This information is dispensed through the Polish Information Center which received it from a young Polish-American Red Cross worker who recently returned to the United States after service in both parts of Poland.

■ More than 50 per cent of the world's Lutherans are now under German rule. Moreover, only one Lutheran church is still standing in Finland. This, in a country where 96 per cent of the people are Lutherans. Many of the Lutheran churches in Norway and Poland are either closed or without pastors, and at least half of the Lutheran churches in Germany are not used at present. The situation reminds one of the terrible Thirty Years War, when the population of Germany dropped from thirty millions to six millions.

■ Denver churches have joined forces for the fourth year to conduct the best vacation church school that they can possibly plan. The uniting organizations are: First Baptist, Trinity Methodist, Central Presbyterian, First United Presbyterian, Reformed, and Pioneer Evangelical. Instruction in religious subjects will alternate with recreational activities.

■ Baptist men in the Indianapolis area met in June for their second annual men's training conference. Dr. Floyd Carr, Field Secretary for the Department of Missionary Education, and Rev. Cletis R. Brown, pastor of the First Church, Kokomo, Ind., were the speakers. Three hundred men from thirty-three churches attended the conferences.

■ In giving his orders to the city police department, Mayor Fiorello H. LaGuardia said: "There is one thing established in chemistry and in police work, and that is that alcohol and gasoline do not mix. Don't give the drunken driver a break. I don't care what kind of car he is driving. Apprehend and prosecute. This is something we can't tolerate or ignore."

■ Herbert H. Lehman, Governor of New York, said: "In the perplexing and troublesome times that lie ahead, the salvation of our democratic way of life may be found in the home."

■ About fifteen thousand persons attended the program of the choirs of three Brooklyn churches in commemoration of the sixtieth anniversary of Dr. R. Huntington Woodman as organist of the First Presbyterian Church of Brooklyn. Dr. Woodman began his services as organist on Sunday, May, 4, 1880. Occasionally pastors remain with their churches as much as half a century, but this is a most unusual record for an organist.

■ A minister kept on his desk a special notebook labeled "Complaints of Members against Other Members." When one of his congregation called to tell him of the faults of another he would say, "Well, here is my complaint book. I'll write down what you say, and you can sign it. Then when I have to take the matter up officially I shall know what I may expect from you by way of definite testimony."

The sight of the open book and the ready pen had its effect. "Oh, no, I couldn't sign anything like that!" And no entry was made.

The minister states that he has been using that book for forty years, has opened it probably a thousand times, yet no one ever has written a line in it.

CONGRATULATIONS TO

The Second Baptist Church, Washington, D. C., on its 130th anniversary. Rev. J. Ray Garrett is the new pastor. *Rev. Charles B. Austin*, West Washington Baptist Church, Washington, D. C. Mr. Austin has completed seventeen years in the pastorate of this church. *Second Baptist Church, Indianapolis, Ind.* The oldest Baptist group in the state, this church has passed its ninety-fourth birthday. In pre-Civil War days the church served as a station on the Underground Railway."

Dr. John Briggs, of the Fifth Baptist Church, Washington, D. C., has recently completed thirty-one years in the pastorate of that church.

Woodlawn Baptist Church, Chicago, on its fiftieth anniversary. Dr. E. Myers Harrison is the pastor.

Old Pennepack Baptist Church, Bustleton, Pa. The congregation of this seventh oldest Baptist church in the country has observed the 252nd anniversary of the first preaching there. The old church building is still standing, but is used only upon such special occasions. At other times the congregation meets in the Lower Dublin Baptist Church, Bustleton.

The Vassalboro Center Baptist Church, Me. The church is 100 years old and on August 13 will celebrate its centennial with an all-day program. Rev. Gordon Jaynes is the pastor.

The Baptist Church of Madison, Me. This church begins its second century of service. Its pastor, Rev. H. Clay Mitchell, directed the 100th anniversary which was held May 19-24.

The School of Methods, Ocean Park, Me., which will celebrate its twenty-fifth anniversary, August 19-31.

First Baptist Church, Punxsutawney, Pa., now looking forward to the celebration of its 100th anniversary. Rev. Eugene M. Levy is the pastor.

Rev. and Mrs. John H. Blackburn, who were honored at a reception in the West Brattleboro Baptist Church, Vt., on the tenth anniversary of their service to that church.

Rev. and Mrs. George W. Peck, Jr., who have completed twenty-five years of service in the First Baptist Church, Rutland, Vt.

The Hungarian Baptist Church, Elyria, Ohio, which celebrated its twentieth anniversary on May 19. Rev. Louis A. Reeves was the first regular pastor of the church and is now serving it as pastor a second time.

The Burghill Baptist Church of the Grumbull Association, Ohio, 100 years old on March 7. Rev. Byron Alvin Wilson is the pastor.

Washington Court House Baptist Church, Ohio, which celebrated its 100th anniversary in the week June 26-30. Rev. W. H. Wilson, who has been pastor here for seventeen years, presided.

August, 1940

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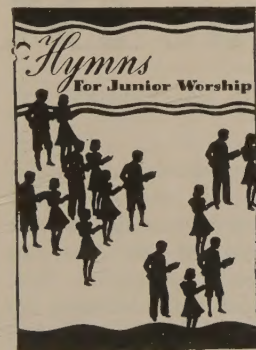
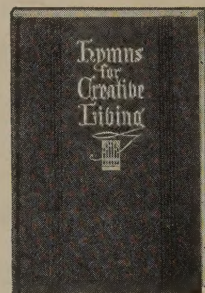
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SOUTH OF THE BORDER

By FRANK B. FAGERBURG

THE popularity of the song "South of the Border" is symbolic of the place Mexico has come to hold in the interest of American people. In the past few years, thousands of tourists have been finding their way to Mexico. Now that the wars have closed travel both east and west, Mexico undoubtedly will have this year the largest number of visitors in her history. We are beginning to learn that there is a fascinating land of interesting people south of the Rio Grande. Of course, a little group of oil and mining speculators have known of Mexico's proximity and wealth for many decades. They account for a large share of her miseries today. But that is another story, and a sordid one.

It is high time that we became informed about Mexico. How could we have remained ignorant so long? Surely there has been no excuse for us in the United States, who live so close by. Though we have had every reason for being interested, we have been indifferent. On hearing the word "Mexican" we thought of a railroad section laborer, dirty and lazy. The slang expression "greaser" has well expressed the picture we have had in mind. We have thought of Mexico as infested with bandits and thieves, a good place to stay away from. All through the years of our government's difficulties with

Mexico we have remained ignorant—indeed, it is worse than that; we have accepted the misrepresentations and the prejudices portrayed in our American newspapers. These newspapers have been the friends of those business interests that were despoiling Mexico, often with the aid of our United States Government. The story of our country's relations with Mexico is a heartbreaking account of intrigue, dishonesty, and injustice.

The visitor to Mexico is impressed by the fact that though just across the border he is in a truly foreign country. Mexico is as different from America as is Japan or Korea or Afghanistan. The traveler is delighted with the beauties of Mexico's deserts, cactus, and farmland, while the mountainous districts are as lovely as any scenery in the world. The typical picture of husband and wife riding home upon their burros with their arms laden with purchases made at the village market is one that lingers. Visitors come to love the kind and courteous people they meet. The politeness of the Mexican people reminds one of Japan. The beauty of the countryside has caught the imagination of the people, too; it is reflected in the form and the symmetry of their pottery, the colors and

the patterns of their tiles and baskets, the hues and the designs of their serapes and their maguey products.

There is another side to the picture. The evidences of dirt, poverty, and squalor give mute testimony to the sufferings of a patient people. Mexico is indeed a land of contrasts. Sections of Mexico City, Cuernavaca, and Guadalajara are as lovely as you will see anywhere. There are homes of millionaires—of politicians and economic lords—with lovely gardens and fountains. These homes throw into striking relief the odorous slums and the thatched adobe-brick huts of village and country where people, pigs, and chickens share the home in common. Pitiful, persistent beggars keep one reminded of the abysmal need of this lovely land.

We were interested to observe some of the efforts of the government to solve Mexico's problems. Long ago the rest of the world learned that education lies at the bottom of all constructive efforts for a better world. The masses of Mexico have lived in ignorance for centuries. The Catholic Church, so eager to establish church buildings everywhere, has had little interest in education. But schools are now being established by the government everywhere through city, village, and country as fast as Mexico's meager financial and leader-

ip forces will permit. We visited two ch schools—one in the country, the ner in a small town. The buildings d the equipment were crude and in- equate, but compulsory education for ildren and opportunities for adults attend night school are slowly build- g foundations for a new Mexico.

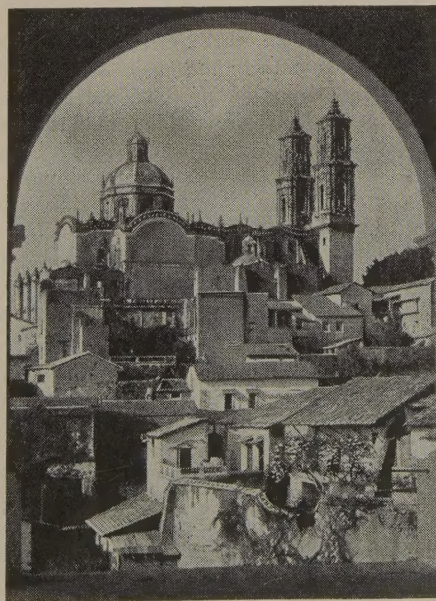
On comparing the advanced stage of e United States in all phases of life th the backward stage of Mexico, any- e with a bit of curiosity asks "Why?" hy did the two lands colonized only few decades apart move in such dif- erent directions? Indeed, Mexico has d nearly a century longer. Why so le progress? We Americans, who rselfes have had almost nothing at to do with America's greatness, are elined to feel proud of our superiority d to be disdainful of Mexico's leth- gy. A bit of historical perspective ll make us humble and grateful for r rich heritage, and withal exceed- gsy sympathetic with our neighbors uth of the border.

Years ago I chanced upon this sen- ence explaining the difference between e outcome in the United States and at in Mexico: "The Spaniards who tered Mexico came for gold, the Pil- ims who colonized America came for od." While this explanation is a bit e easy and a bit too flattering to our n ancestors, it is a good index. Mex- o is not poor and backward because exicans are inherently stupid and de- aved; no more is the United States h and progressive because Americans e inherently intelligent and superior. h nothing of the kind. The difference lies e heritage left to Mexico and that equeathed to us. You cannot under- and the contrasts of today unless you e back to the contrasts of four and five nturies ago.

Gruening, in his valuable volume, *Mexico and Its Heritage*, points out that hile both Spanish and British came est for economic reasons, and while th Mexico and the United States went rough similar experiences of winning pendence from their mother coun- es and both discarded monarchy for ublicanism, these similarities are perfcial compared with the differences. See to what different situations British d Spanish came. Our country was actically empty. The few nomad na- es were either driven out or exter- nated. This left colonists to their own ans and devices. In Mexico the Span- rds found a large population of ttled agricultural people whom they bjugated, but who lingered on to termine the problems and the future e country. See, too, the differences e backgrounds of Pilgrims and aniards. The settlers from England d been schooled in a country where e powers of kingship had begun to cede. Already certain basic conces- ons and liberties had been wrested

from the monarch. They brought to America dynamic ideas of freedom and self-government. Those who accom- panied Cortes carried with them a great faith in the divine right of kings and a cowering submissiveness to the mon- arch's dictates. Then, too, while Puri- tans carried with them a democratic tradition and attitude with a belief in the dignity of labor and the willingness to work, Spaniards introduced into Mexico deep lines between classes and an attitude of scorn for labor as the province of servants and slaves. In the American colonies there was a disposi- tion to accept men for what they were, but among the Spaniards, however worthy or worthless, one was born in or bought his station.

Those who colonized in America were predominantly Protestant. They carried with them an ideal of education. It is significant that very early educational institutions—outstanding William and Mary College and Harvard University—were founded by them. Not only so, but among them there existed a variety of faith: Episcopalians in Virginia, Congregationalists in Massachusetts, Bap- tists in Rhode Island, Quakers in Penn- sylvania, Lutherans in New York, and Catholics in Maryland. Thus they were forced early to a working tolerance and religious liberty. The Spaniards were Catholics. Religious liberty never had a chance. Instead of education, the church brought to Mexico obscurantism, superstition, dogmatism, yes, even the frightfulness of the Spanish Inquisition. I was amazed to learn that as late as 1824, when the Mexican Constitution was revised, it included a provision that the Roman Catholic religion should be for- ever established to the exclusion of all others. This remained the law of the land until the Constitution of 1857 under the great Juarez. It is only true to say that the life of Mexico stagnated for three centuries in the grip of a medieval church.



But the greatest difference of all lies in the purposes for which the British and the Spanish came to the new shores. I would not minimize the elements of selfishness which motivated English settlers on our Atlantic seaboard. Nevertheless the Pilgrims came to America for a new home. The great majority of them expected to cast their lot per- manently in the new land. It became their country. They had a stake in its future; they became interested in its welfare. They had no idea of getting wealth and going back home to enjoy it. But look at the Spaniards. They had the gold fever. Their one great passion and purpose in the conquest of Mexico was that they might exploit its wealth. On his arrival in Cuba in 1504, Cortes who was then nineteen years of age said: "I came to get gold, not to till the soil like a peasant." Fifteen years later he said frankly to Teuhtile, the first Aztec chieftain he met: "The Spaniards are troubled with a disease of the heart for which gold is a specific remedy."

They were not colonizers in any real sense. They had no idea of remaining in the strange new land. They were freebooters interested only in the wealth they could find or steal and send or carry back to Spain. The easily won spoils of those who first entered Mexico made others eager to win the same. Mexico was an orange to be squeezed to the last drop of juice, no matter what might happen to the country or its people.

The story of Mexico's struggle to free herself from all this is a gripping one. The foreigner, the church, the army, the selfish politician have ridden Mexico and have been a staggering burden. Slowly but surely she is pushing off that burden. Beginning with the revolu- tionary priests Hildalgo and Morelos, and on through Juarez, the Abraham Lincoln of Mexico, to Cardenas, today's president, it is an interesting and bloody tale. Prejudiced in Cardenas' favor, we were surprised to learn of the popu- larity of Almazan, who is opposing the machine-candidate Camacho. An honest election will probably prove Almazan victorious. I believe that whoever be- comes president next will make little basic difference. Mexico is on the march to a new and better day.

I come back home very grateful to be an American. But I also feel very humble. I know how little I have done to make my country as good as it is. I am humbly thankful for the rich heri- tage left by those who helped to found America. I come back loving Mexico as I had never done before. And I come back proud of her, too. Considering the obstacles in her way, Mexico has done remarkably well. I come back with a whole new people on my prayer list. May God guide the destiny of Mexico into her new day.



Religion in the Child's Daily Experiences

By FRANK M. McKIBBEN

WHAT we would have come in our national life must first be put into our schools." "Give us the young, and in a single generation we will create a new heaven and a new earth." These statements are both simple and profound observations. They are true. Germany, Russia, and Italy provide striking contemporary illustrations of this fact. These nations, within a single generation, have created a new mind and a new national spirit. All the world has been made aware of this fact.

Religion in the Life of Today

How fully do we Christians believe and practice these great axioms? What about religious outcomes in our national life? Can we so train succeeding generations of American youth that as they grow to maturity they will give an ever more effective expression in attitude and conduct of the Christian religion? A statesmanlike approach to this problem must be made by Protestant churches. For religion to flower in the lives of men and women its seeds must be sown abundantly in their childhood and youth. Does one find any real evidence in our present Protestant program of religious education that this is being done? On the contrary, do not many things suggest that we are in no full sense guaranteeing that the next generation will be more effectively Christian than previous ones? Our religious nurture is still very fragmentary and inadequate, and millions of American children and youth are unreached by even such a program as we now provide. There seems to be a

growing, nation-wide concern to make religion a more normal and effective part of the total educational experience of the young.

Modern psychology and pedagogy both declare that the things that are most determinative of the direction of growth are those that enter the stream of daily experience. The two dominant spheres of influence in childhood are the home and the school. As the child approaches adolescence a third set of influences definitely begins to be felt, the neighborhood, the community. Recent researches indicate that in adolescence this third set exerts a most powerful influence upon conduct and character. These facts have many implications, among them the realization that with multitudes of children and youth the church, organized religion, is outside the main stream of their experience. It is marginal, rather than central. Their contacts with it are infrequent and not very challenging. The main current of their life seems to move along without much reference to formal religion.

The effects of this situation are being realized increasingly as church leaders sense the many adverse conditions of our environment that are making for secularism and materialism. We are discovering that our youth are not only growing up biblically illiterate and spiritually undernourished, but also they seem to be without much appreciation of the place and importance of mankind's oldest interest, religion, in their lives. It just doesn't count with them. This is a perilous situation. As Dr. L. P. Jacks has well said,

"If education goes wrong, what else is likely to go right? If the battle of civilization is lost in the schools, who is going to win it afterwards? . . . To begin by starting the community on the wrong road, in the plastic period, and then, when it is grown up, send out the parson and policeman to bring it back—what fool's enterprise could compare with that?" Have we not been doing virtually just that? Has not that been a failing of our civilization?

As Go the Homes

What may be done about it? Our chief concern in this discussion is with the second dominant influence, the school. But it must be pointed out that no set of influences can quite equal those that may be found in the Christian home. All that may be said by way of emphasis about other conditions must not be interpreted as lessening the responsibility or minimizing the opportunity of the home. It still remains a truism that as go the homes of America, so will go its people. This is particularly true in the field of religion. Religion in the home will determine the religion among the people. The distressing thing is that the homes seem to be losing their effectiveness as places of religious nurture. Whether this is due to the indifference of parents, to their lack of skill in making religion meaningful or to the sheer complexity of modern life is an open question. But our various denominational boards of education are moving in a statesmanlike manner in placing a primary emphasis in the next few years on parent training

Need for Everyday Religious Training

Can anything be done to make religion a more vital part of the daily educational experiences of American children? This question is being raised on all sides, by parents, schoolmen, religious leaders, and businessmen. It took a prominent place in the recent White House Conference on "Children in a Democracy." Yes, something can and must be done!

Three different proposals are bidding for serious consideration. First, there are those who think of religion in humanistic and nonecclesiastical terms. They feel that there are broadly spiritual and deeply human qualities of life that are inherent in all significant religions, that no religion is worthy of consideration that does not promote these qualities. Central among these qualities are: a sense of one's own worth, respect for the personality of others, effective and satisfying relationships with other people, a sense of adjustment to the larger world about one, the discovery of worth-while things to do and give one's self to, the cultivation of hobbies and avocational interests that enrich life. These things, it is claimed, are what education in a democracy is endeavoring to achieve. Therefore, in the minds of those who hold this view, the fundamentals of education for religion and democracy are identical. In this sense religion is integral with the rest of the child's educational experience. To the extent that the public schools are realizing these qualities in the lives of children their religious nurture is being cared for.

Surely, all church people will be eager to see the schools emphasize these qualities of life and will rejoice in all that the schools may do to make them the common possession of American children and youth. But that is far from all that many of us mean by religious training.

in the Public Schools

The second proposal is that we recognize the common religious elements in our American culture and share them with children in the public schools as we share all other aspects of our heritage. Religion has been a significant part of our developing national life. God, Christ, the Bible, prayer, worship are things interwoven in the pattern of American life. Why not recognize this fact and deal with these matters openly in the public schools? That we are already doing this to a considerable extent, by common consent, by local community arrangement, is very evident. The religious faith and the joining of multitudes of public school teachers cannot help but be manifest to their pupils. The Bible is read in many schools. Devotions are a part of the daily or weekly program. Many leaders are urging that we move forward more aggressively along this line. They claim that there is a common religious denominator which we may teach along with other subjects in the public schools.

But there are some problems in connection with this second proposal. It is difficult to think and act in religion without some sectarian bias. Protestants are still very divisive in their interpretation and practice of religion, to say nothing of the considerable Catholic and Jewish elements in our population. Effort has been made through the development of the public schools to keep them free from sectarian control and strife. Many leaders feel that to emphasize or reintroduce religion in a more formal sense into the curriculum will be a backward step. Some feel that at a time when religious strife is apt to become bitter over Catholic proposals to secure federal and state aid for parochial education it is highly desirable to keep the schools free from entanglements with religion. Furthermore, most Protestant groups have come to think of religion in terms of particular interpretations, definite motivations, and evangelistic commitments. Will they be content with anything less?

In the Churches on Released Time

The third proposal takes the form of the commonly known weekday school of religion. This method of bringing religion into the child's daily experience rests upon the conviction that the church is the proper interpreter of religion, that religion may be taught, not in the public school, but within the school day, by the release of pupils at certain hours to go to the churches of their choice for religious instruction. Thus alongside the traditional three "R's" of education, readin', 'ritin', and 'rithmetic, is placed a fourth "R," religion. Religious education in this form does not violate in any sense the principle of the separation of church and state, it does not force a particular religious training upon any child, is purely voluntary, utilizes no public funds for sectarian purposes, may be as particularized in interpretation and emphasis as the church or group of churches providing it may desire.

Years of experimentation have convinced many churches and communities of the great value of this form of reli-

gious education. Even without vigorous promotion it is spreading rapidly. However, many leaders, in both public school and church, feel that it is only a makeshift plan, that it still suggests a false distinction between "religious" and "general" education, that it breaks the homogeneous school population into sectarian groups, and that often it resembles the traditional Sunday school rather than the public school plan. Undoubtedly any such co-operation between school and church will always be characterized by some less-than-ideal conditions.

Importance of Educational Standards

But the primary concern of the Protestant churches in developing weekday church schools should be over the religious quality and the educational standards of such work. These schools are more apt to fail here than at any other points. Granting that various denominations will not see religion in exactly the same terms, yet all will be dealing with youth who are receiving a modern, scientific, practical education. Religious education will have to come to terms with these emphases in education. Churches will need to look sharply to the content and methods of their presentation of religion. Careless, untrained teaching will have to cease.

Furthermore, constant progress in educational practice characterizes the public schools. If the churches are to place their schools in intimate and daily association with the public schools they will need to look critically also at the educational quality of their work. Suitable physical conditions, well-trained teachers and supervisors, well-organized and vital curricula, adequate financial support, and the largest possible degree of community co-operation between the denominations to make all these things more readily possible will be the minimum conditions of successful weekday schools of religion. Unless the churches are willing to provide a substantial measure of continuing moral and financial support, weekday religious education has no future.



This *Wealthy* Church Works for Its Living!

By J. ELLIOTT FINLAY

With an Endowment of \$1,000,000 the First Baptist Church of Richmond, Virginia, Maintains Its Regular Program on Current Contributions

WEALTH encourages idleness, and idleness leads to discontent, they say. If that is true, most Baptist churches should be busy and contented, for perhaps their most common sin is boasting of their poverty. With a strange mixture of anticipation and apprehension, therefore, one might set out to visit "the wealthiest church in the Southern Baptist Convention."

The church occupies an entire square block—and a large one, too—in the desirable residential section of Richmond's west side. As one approaches along the magnificent tree-shaded parkways of Monument Avenue, the palatial buildings and the landscaped grounds of the church seem to dwarf the neighboring private estates. The church auditorium is large, but the wings containing the Sunday school rooms are much larger. One almost needs a guide to avoid getting lost in the maze of halls, classrooms, assembly rooms, and offices.

In building this extensive plant, however, the church could not be accused of extravagance. The buildings were designed with primary concern for utility rather than ostentation. The brick and concrete construction secures dignity and beauty economically. No money was wasted in elaborate ornamentation. There are no expensive stained glass windows—not even a steeple or a bell tower! Simplicity reigns.

On Sunday morning it becomes obvious that this wealthy church is not a *retired* church—not one of the "idle rich." Rather it is a church that *works* for a living. The members are more than names on a list; they actually attend the services and participate in the activities. In fact, the congregation already is outgrowing the spacious auditorium, built only twelve years ago. On Easter Sunday it was necessary to hold duplicate services in the morning, one at nine o'clock and another at eleven. Though the membership now totals about 2,000 persons, the attendance at

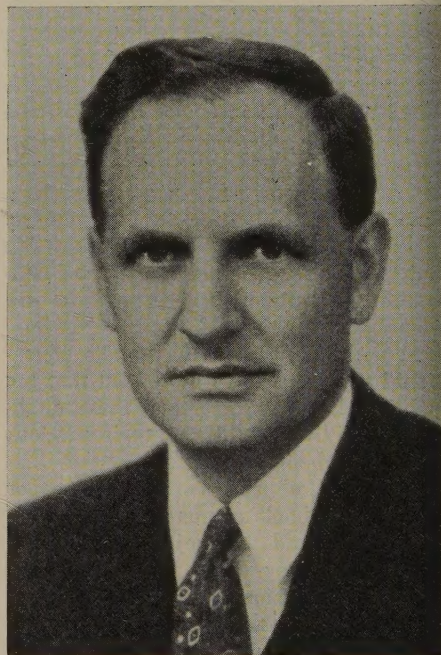
those two services reached a total of 2,850—and 1,530 came out for the evening service! Total attendance for the day—4,380!

At many services the attendance is greater than the 1,400 seats of the auditorium can accommodate, so it has been necessary to provide for overflow crowds in the chapel, where they may hear the sermons through electric amplifiers. Since that is not entirely satisfactory, the church has appointed a committee that is already studying ways and means of enlarging the auditorium. The problem is complicated by the fact that the membership of the church is increasing at the rate of more than 250 per year.

In considering the remarkable activity and growth of this church one might point out that Virginia is a Baptist state and Richmond is a Baptist city. The Baptist spirit and message have an irresistible appeal for the patriotic, liberty-loving Virginians, if one may judge from the phenomenal growth of Baptist churches in the colony's early days. The first church was organized in 1714, and 296 more sprang up within the next fifty years.

These young churches thrived in the face of bitter persecution by the firmly established Episcopalian state church. The latter was fighting desperately to maintain its monopoly on religion and to force every citizen of Virginia to conform. But the Baptists preached a message that caught the imagination of thousands—even leaders in the state church. Their influence grew with their numbers until they became the principal force in the struggle for religious liberty and separation of church and state in Virginia. Through their efforts, too, the Constitution of the United States was amended to insure the preservation of those sacred principles.

On the crest of this wave of Baptist popularity and influence the First Baptist Church, of Richmond, was organized in 1780—before the Revolutionary War ended. Richmond then was a little coun-



DR. THEODORE F. ADAMS CAME FROM TOLEDO, OHIO, TO BECOME PASTOR OF THE RICHMOND CHURCH IN 1936



HALF OF THE ENTIRE BLOCK OF CHURCH PROPERTY IS OPEN LAWN, USED AS PARKING SPACE ON SUNDAY AND AS A NEIGHBORHOOD RECREATION CENTER AT OTHER TIMES

try town, but today there are thirty white Baptist churches in Richmond, and one-fourth of the city's 180,000 inhabitants are Baptists. But the growth and the influence of the First Baptist Church were not the results of riding a wave of popularity. Much is due to its continual support of missions and education.

In this church in 1813, there was organized the Virginia Foreign Missionary Society, said to be the first of its kind south of Philadelphia. It was a loyal supporter of the Virginia Education Society, out of which grew Richmond College and the Southern Baptist Theological Seminary. For many years it was the largest contributor to the General Convention, the first nation-wide organization for Baptist foreign missions. This church is known today as the mother of the Southern Baptist Convention, which was organized in 1845 purely for missionary purposes. By demonstrating such breadth of vision and aggressive leadership it has grown steadily and has exercised tremendous influence not only in its own community, but throughout the nation. In spite of its present prosperity and popularity the church is working as hard today as it was a century ago.

The activities of the church are not left to chance. The pastor, Dr. Theodore F. Adams, and his assistant, Rev. Paul E. Crandall, together with the church and the Sunday school officers, sit down and plan out a whole year's program as carefully as though it were a college curriculum. And the list of activities is almost as comprehensive as a college catalogue.

Morning and evening worship services are held regularly throughout the year, and the summer heat of Richmond's humid climate does not appreciably diminish the attendance at the evening services. Both are distinctly *worship* services, though the evening service is more informal. Many young people attend on Sunday evening, and the pastor gives his messages a strongly practical slant.

The Sunday school maintains an average attendance of more than 1,000. Nearly forty per cent of those enrolled are adults. Most of the classes in all departments are small, each having a separate room. Every month the officers and the teachers meet for a workers' council. The school carries on a consistent program of teacher training, offering two regular courses each year and sending many teachers to the state and South-wide assemblies.

Three B. Y. P. U.'s—junior, intermediate, and senior—and a young people's forum provide Sunday evening programs of worship and fellowship for youth of all ages.

The midweek meeting continues throughout the season. It is devoted to Bible study, prayer, and testimony, and nothing else is permitted to encroach upon its time.

The church presents a radio worship program over a Richmond station every Sunday morning for the benefit of those who cannot attend the regular service.

Evangelism is a continuous process at the First Baptist Church. Every Sunday in all departments the evangelistic ideal is kept in mind. Moreover, new members are not neglected. Every month all new members are invited to a special dinner at which the officers and the department heads are present to explain every phase of church activity. Then all are encouraged to train and enlist for active service in some branch of the church life.

Special emphasis on evangelism comes at Christmas and Easter. One hundred members are carefully selected to carry on a two-by-two friendly visitation campaign, calling on more than two hundred prospective members in a single week. A deacons' committee then follows up the most likely prospects, and the pastor sends them personal letters.

The church employs a full-time religious and social worker, a young woman who spends her time in visiting, arranging district visitation by church members, and in organizing and supervising a great variety of weekday activities indoors and outdoors. Her purpose is to make the church useful to the largest possible number of people every day of the week.

Missions has a prominent place in the church program, and the budget provides for equal expenditures for missions and for current expenses.

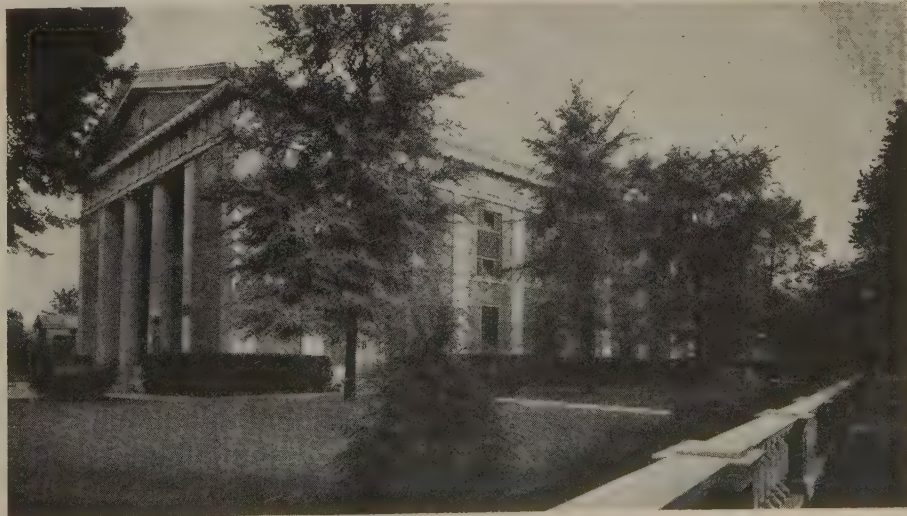
All of the above activities are maintained by the current contributions of the members. Although the church has an endowment of more than \$1,000,000, the income from those funds is never used for ordinary running expenses, but is devoted entirely to causes over and above the regular program. It is used for providing educational scholarships for worthy students, for special missionary causes and charities, and for various forms of social service. By



THE CHURCH PROPERTY OCCUPIES A CHOICE LOCATION IN A BEAUTIFUL RESIDENTIAL SECTION OF RICHMOND



THIS BELL, FROM THE OLD BUILDING, NEARLY ESCAPED BEING MELTED TO MAKE A CANNON DURING THE CIVIL WAR



such use of its wealth this church demonstrates its spirit of service and its sense of responsibility for those beyond its own doors. It might maintain itself comfortably with very little effort and enjoy life without a care for the future.

But the First Baptist Church of Richmond is not that kind of church. The spirit of Colonial days still lives and throbs within it. The loyal members of previous generations sought religious freedom for themselves, but they were not satisfied as long as religious freedom was denied to others. What they demanded for themselves they demanded for others—and were willing to purchase it even at the cost of their own lives. That missionary zeal, however, was more than a temporary reaction against local tyranny. It was a deep and permanent attitude, the inevitable expression of Christ's love for all men.

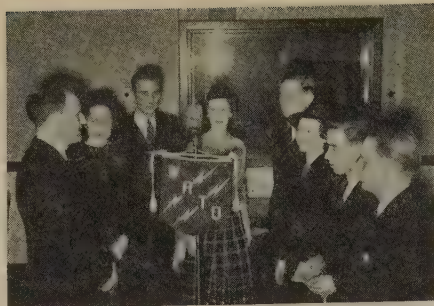
Today this Richmond church lives as a monument to the principles of freedom of conscience and separation of church and state. But it also serves as a challenge—a reminder that Christians cannot live in selfish ease on the basis of past accomplishments, nor can they be satisfied with merely maintaining their present position.

Our nation has been delivered from the persecution and the domination of political governments and state churches that make religion a matter of compulsion. Religious freedom is one of the greatest blessings of our democracy, but that very blessing becomes the source of a new danger. Too many of our citizens are using their hard-won religious freedom to ignore religion entirely. A generation is growing up without religious training, even without respect for religious ideals and institutions.

Our Baptist heritage demands of us, both North and South, that we by unrelenting effort meet this challenge of ignorance and indifference. If the Baptists of Colonial days had been silent and inactive, there would be no American liberty and no American institutions. If a new generation is growing up without knowledge of these sacred rights and without concern for "the American way of life," who shall teach them and lead them if Baptist churches have lost their faith and fervor of former days?

The situation demands immediate action. Religious and political indifference will wreck the foundations of the nation. Indifference is more difficult to defeat than persecution or prejudice. The weapons of war are useless against this enemy. Legislation can accomplish nothing. The solution lies in more effective teaching of Christian moral and ethical standards and Christian love of one's neighbors.

Through evangelism and Christian education the churches must win a far larger proportion of our population than they are now reaching. They must teach and inspire genuine and wide-



THE CHURCH SPONSORS A YOUTH FORUM BROADCAST EACH MONDAY EVENING IN JANUARY. THE YOUNG PEOPLE ASK QUESTIONS CONCERNING PROBLEMS OF MARRIAGE, THE HOME, RECREATION, AND VOCATIONS, WHICH ARE ANSWERED BY THE PASTOR



EVENING SERMONS IN JANUARY DEAL WITH PROBLEMS OF LOVE, COURTSHIP, MARRIAGE, AND THE HOME. AFTER THE SERVICE THE PASTOR CONDUCTS A DISCUSSION HOUR FOR ALL YOUNG PEOPLE INTERESTED



THE PASTOR HOLDS A SPECIAL CLASS FOR NEW MEMBERS ON THE TWO SUNDAYS AFTER EASTER EACH YEAR, MEETING FROM 10.00 TO 10.30 A. M.



CHILDREN'S DAY IS OBSERVED WITH A SPECIAL PROGRAM. PHOTO ABOVE SHOWS CHILD DEDICATION SERVICE AT THE CONCLUSION OF ONE OF THESE PROGRAMS

spread reverence for God and respect for human personality. Only through a knowledge and an acceptance of Christ and his teachings can our people be expected to develop the spirit of self-sacrifice and brotherly love on which true democracy depends.

The truest patriot is he who seeks most sincerely to mold the ideas of his nation to the ideals of Christ. Baptists in Virginia proved themselves true patriots in generations past. There is a desperate need for that kind of patriotism today. The Baptist Church School Advance is the Northern Baptist Convention's answer to that need.

During the next two years all the loyal churches of the convention will unite in an intensive campaign to increase attendance in their Sunday schools, to improve the quality of the teaching, to win thousands of young people to Christ, to enlist them in active Christian service, and to train them for more effective Christian living in the home, the community, and the nation.

The results should be a noticeable uplift in the spiritual life of our people, increasing consideration for the commands of Christ in every phase of life, and wider recognition of the fact that individual liberty involves individual responsibility—to God and society.

WHAT STEWARDSHIP WOULD DO

SETTING aside as a beginning, a minimum of ten per cent of our income and ten per cent of our time for Kingdom building projects would solve the problem of current expense budgets in our churches. It would send missionaries back to their stations to continue their life service with the home churches behind them in a way which would multiply their effectiveness many times.

Such sharing would enable us to minister in a more Christlike way to underprivileged childhood in the world around and to ease the distress of the sick and the sorrowing. The workers who represent us would have their hands free to do the work for which we have sent them.

Then, too, opportunity would be afforded to support fundamental programs seeking to remove the causes of our economic and social maladjustments. Organizations for world peace would be able to develop wholesome public opinion effectively as to critical situations constantly arising. Adult education could be organized to meet selfish propaganda. Improved race relations could be cultivated. Better understanding between city and country, employer and laborer, could be fostered.

Most important of all, acceptance of stewardship principles by even a substantial minority in our churches would release a spiritual power and give to the people a joy which can come only through sharing time, talents, and material possessions.

The people who do not know how much they give always give less than they think they do.

—J. H. JOWETT

Baptist Leader



WE BELIEVE

IN THE

Baptist Church School

ADVANCE



MRS. HOWARD WAYNE SMITH—*President, Woman's American Baptist Foreign Mission Society*

The program for Baptist Church School Advance is worthy of acceptance by all Baptist schools. It is comprehensive, without being complex. The objectives are definite, but not so numerous as to be confusing. The steps to be taken are set forth clearly, and the emphasis on training and enlisting for service all those who have been won for Christ is greatly needed.

The long-time emphasis on quantity was changed some years ago to emphasis on quality, but the present crisis and the future progress of the church call for the kind of intelligent activity for which the program provides. I approve the admonition to use Baptist teaching helps.

ALICE W. S. BRIMSON—*Exec. Sec'y, Woman's American Baptist Home Mission Society*

I believe in the Baptist Church School Advance. First, because we need it. The decrease in attendance of the last few years is one of the most serious conditions that our churches face. What of the future of the church if the church school deteriorates? The Baptist Church School Advance is comprehensive. We lose too often in religious work because of lack of balance and a failure to follow through. We may emphasize education and have a school that ranks high educationally but does not reach the unchurched and does not bring lives to a definite conscious choice of Christ as Saviour and Lord. Or we see other schools stressing evangelism in a way that eliminates the teaching features. The program of the Baptist Church School Advance includes reaching, teaching, winning, enlisting, and training—a complete program for a church school.

EARL ROSSER—*Director of Children's Work, The American Baptist Publication Society*

The Baptist Church School Advance offers a fine opportunity to win hundreds of unchurched children for Jesus Christ and the Kingdom work. It is important to enroll the babies in our church nursery and then make their first experiences in the church happy and interesting. A good beginning will do much to insure a progressive interest in the church.

The program of the Baptist Church School Advance challenges us to serve more adequately those children now enrolled in our church.

May we continue to seek the Lord's guidance in all we do that those we win and those we enlist may be thoroughly consecrated to the will of God.

JESSIE BURRALL EUBANK—*Teacher, Public Speaker on Christian Education, Member of General Council, N. B. C.*

My very real congratulations and cordial good wishes to you and the Publication Society in your forward step as outlined in the program for Baptist Church School Advance.

It has long been evident that one of the greatest missionary fields of the whole world is right at hand among the boys and the girls of America.

This is especially true of those of high-school age. Some recent studies show that less than one-half of this vital group have any connection with any church or have even a minimum of religious teaching.

You have a great field and a fine plan. More power to you!



JESSIE DELL CRAWFORD—*President, Baptist Missionary Training School, Chicago*

Baptists in America have always believed in the church school—or Sunday school, or Sabbath school, as it has been called at different times. Baptists have sought from earliest beginnings to advance this school of the church. Over a hundred years ago when the Sunday school was very new Baptists in their association meetings set practically the same goals

that we have chosen for 1940-1942.

Reach: "We recommend untiring diligence in this blessed cause and that efficient measures be taken to bring all within our influence into the Sabbath school."—1836.

Teach and Win: "The Sabbath school has given instruction to hundreds of thousands and has been the means of conversion of thousands."—1821.

Enlist: "Resolved that every member be encouraged to exercise freely any gift he may possess."—1848.

Train: "We recommend regular teachers' meetings to be held by the teachers of every Sabbath school and that they avail themselves of such helps as are within their reach to become completely master of their lessons."—1836.

Today, in 1940, we must resolve anew to press forward in this great task of the church school. It has done much in the past; we can help it do still more in the future. "Christ for the world we sing; the world to Christ we bring with one accord."



Enter: RELIGION

By R. ALFRED HASSLER

The time: September, 1944.

The scene: The registrar's office of a large university.

The characters: The REGISTRAR; JOHN SMITH and MICHAEL GREEN, two entering students.

REGISTRAR: Sit down, please, Mr. Green. I'll be finished with Mr. Smith here in a few moments. . . . Let's see, now, Smith. Where were we?

JOHN SMITH: You were checking my high school credits.

REGISTRAR: Oh, yes. Well, everything seems in order. History, three years; English, four years; mathematics, three years; biology, one year; chemistry, one year; church attendance and religious education, four years . . . mm-hm. They look all right. I hope you'll enjoy your stay with us.

SMITH: Thanks. I'm sure I shall. (Exits.)

GREEN: Excuse me, Mr. Registrar, but did I hear you include church attendance in that fellow's college entrance credits?

REGISTRAR: That's right. Smith comes from Pittsburgh.

GREEN: But I don't understand! Why credits for church attendance?

REGISTRAR: Well, it's not entirely church attendance, Mr. Green. There's a lot more than that to it. The story begins back in December, 1939—almost five years ago. I suppose it really started in the office of Dr. Ben G. Graham, the superintendent of schools there, with a letter that he wrote one day early in December. It was a letter that meant a lot to Dr. Graham. . . .

Now if this were a real play, we'd take you next to Dr. Graham's office, and let you watch him write this important letter. And then, somehow or other, we would contrive to have him read the letter to you, and to explain the thoughts that dictated it. Since this is not a real play, however, we shan't bother with such devices, for we can peer over Dr. Graham's shoulder and read his writing as a regular audience never could do; we can even look inside his mind and examine the thoughts we find there.

Interesting thoughts they are, too. The sort of thoughts a man has when he has a big job and is looking constantly for ways to improve his work. Big thoughts.

In Dr. Graham's mind they're thoughts of education, naturally. What is education? How much does that term cover? Are Pittsburgh school students getting all that they need, educationally speaking.

These are not new questions for Superintendent Graham. In fact, we find some of his answers in the letter at which we now look.

The letter is addressed, we can see, to the Board of Public Education, and the first sentence gives an indication of the answers that this mild-looking, bespectacled superintendent has found to his big questions:

"The most important objective in high school education today is the development of the character of our American youth."

Of course, there's nothing very new in that statement. Other men have said similar things. Most educators would endorse it heartily, and it has been a fundamental thesis of Pittsburgh's educational set-up for several years, as Dr. Graham recalls to the Board in the next sentence. It's the third paragraph that really gets at the meat of the thing:

"Character . . . is built upon a foundation of principles of morality and ethical concepts which are *learned best through religious education begun in the home and continued in the church or synagogue.*" The italics are ours, but the words are Dr. Graham's.

So that's where the action of our drama first started: in the mind of a man deeply concerned about the moral and ethical concepts of life to be gathered by the thousands of students in the city's high schools.

But with all great dramas—including the real-life ones that never see a stage—there must be time for planning. So with this. There were conferences with the Board members. There were meetings with representative clergymen from the three principal faiths. There were discussions with the powers-that-be in the local colleges.

All sorts of questions had to be raised and settled in these conferences. Fundamental, of course, was the matter of the principle of separation of church and state. We Americans, and especially we Baptists, feel strongly about that, and no proposed plan of weekday religious education that violated this principle could hope to succeed.

Dr. Graham's plan takes care of that delicate issue handily. It leaves the actual teaching of the courses in the hands of the individual churches. It compels no student to enroll in the religious education courses, but excuses anyone who does enroll, for one hour each week to attend classes in the church of his choice or at a place designated by that church.

Other problems gave way before the

determined efforts of enthusiastic leaders in religious and educational fields. Dr. Graham's desire to dignify the new courses by granting graduate credits for them was confirmed by college and university representatives, who agreed to accept such credits for college entrance. So far, the University of Pittsburgh, Duquesne University, and the Pennsylvania College for Women have agreed to accept these credits; almost certainly other institutions will follow suit.

The Educators Step Out

At about this point, the public school authorities stepped out of the picture. "It's your job now," they said in effect to the religious leaders. "We've made certain proposals and promises and we'll live up to them. But we can't go any further. Our teachers and principals will not supervise this religious instruction in any way; you will receive no support from public funds; and you may not use the public school buildings for your classes. From this point on the success or failure of the plan depends on you."

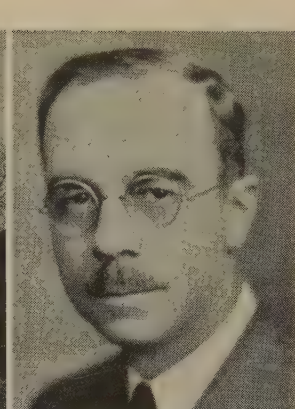
The religious leaders accepted that challenge. Jews and Catholics, their task made comparatively simple by the nature of their organization and by already existing weekday classes, were able to begin work in February. Protestants, faced with a more complicated set-up, decided that a half-year's planning would pay dividends in more successful operations, and so put off opening of classes until this fall.

In theory, each Protestant church could organize its own classes for its own young people, but in practice such a scheme would have serious drawbacks. Location, transportation, and lack of teachers were the most obvious. Consequently, the Protestants decided to refer the problem to the Pittsburgh Ministerial Union, which in turn passed it on to its Committee on Religious Education. After study, the Committee recommended the creation of a Pittsburgh Council of Weekday Schools of Religion.

Since then the Council has been formed and has held several meetings. It includes representatives from each denomination, including both ministers and laymen, and from the Ministerial Union, the Pittsburgh Council of Churches, and the Allegheny County Sabbath School Association. In addition, provision is made for from five to ten "members-at-large," including employed Directors of Religious Education.

Baptists are officially represented by the Rev. R. G. Pierson, pastor of East

Baptist Leader



J. G. QUICK, REGISTRAR, AND DR. BEN C. GRAHAM, SUPERINTENDENT, PITTSBURGH PUBLIC SCHOOLS

ad Baptist Church, and by Mr. W. E. ark, a member of First Baptist Church. In addition, Mr. Henry E. Cole, a member of the Board of Directors and chairman of the Educational Committee of the Pittsburgh Baptist Association, is on the Council by virtue of his presidency of the Allegheny County Sabbath School Association, and has been elected vice-chairman. Rev. David W. Witte, director of Christian Education for the Pittsburgh Baptist Association, has been acting as secretary of the Council, but will relinquish that position when he goes to Wisconsin as State Director in September.

Through the meetings of the Council, arrangements have been made to begin classes with the fall term. Almost certainly there will be some Protestant churches that, for one reason or another, will not co-operate with the Council, but it seems likely that the majority will. An estimate based on enrollments already in indicates that between 3,000 and 3,500 of Pittsburgh's 33,000 high school students plan to take advantage of the Protestant classes!

How Will It Work?

It is always difficult to forecast the operation of an untried plan. Changes probably will be necessary as administrators of the new classes meet unforeseen situations. In general, though, the procedure is expected to be something as follows:

Under the guidance of the main Council, the Protestant churches of each high school district will form a High School Council, with the minister and two laymen from each church comprising the membership.

The High School Council, assuming that it finds itself in agreement with the general plan of the Pittsburgh Council, will set itself to work out the details involved in its local situation. It must determine a location, or locations, for the classes. This probably will be the church nearest to the school that has adequate equipment and classroom space.

Finances will be another problem, since the High School Council will be

responsible for acquiring textbooks and other supplies. And the textbooks themselves must be chosen either from the list of texts suggested by the central committee or from some outside source.

Enter Johnny Smith

So now we've come to the opening of the fall term in Pittsburgh's high schools. Let's see what this new idea of weekday religious education will mean to Johnny Smith, who is entering high school as a freshman.

Johnny used to go to Sunday school and church pretty regularly when he was three or four years younger, but lately he has rather lost the habit. However, when he was considering his courses for this fall, some wise older person talked to him and rekindled in his mind a tiny spark of interest in his Christianity. Partly out of curiosity, Johnny has decided to enroll in a weekday school of religion. He figures he won't lose anything by it, since it will count toward his credits for graduation.

So Johnny gets a "request card," on which he expresses his desires to be excused from school attendance for one hour each week in order to attend the class in religious education at a certain church, this being his own or another Protestant church in the vicinity of the high school. When his father has signed this card, Johnny takes it along to school with him and is forthwith registered.

If Johnny's weekday classes are co-operating with the Pittsburgh Council, Johnny will find himself studying, during the first term, the life of Christ. Perhaps on Sunday he will find that his Sunday school curriculum has been harmonized with the weekday course of study, perhaps not. That recommendation of the Pittsburgh Council doubtless will be heeded by some of the churches, ignored by others.

At the end of the term, Johnny's minister will report to the school whether or not Johnny has attended 75 per cent of the Sunday school and church services, and 100 per cent of the weekday classes, which run, of course, only through the school year. If Johnny has

had such attendance, minus, of course, excusable absences, he will have one-quarter of a point credit against his name by January, 1941. In February, if the classes of the first term have succeeded in keeping his interest alive, he will begin a course on New Testament Leaders.

For this first year of 1940-1941, Johnny will study under teachers who are serving voluntarily, but by October, 1941, if the Pittsburgh Council's hopes come true, his instructor will be part of a paid staff.

Successively, as Johnny continues through the more advanced grades of high school life, he will study "The Story of the Old Testament" and "Old Testament Leaders" (1941-1942); "The Early Church" and "The Christian Church through the Centuries" (1942-1943); and "History of the Church in the United States" and "Youth Faces Modern Life" (1943-1944).

He will not progress from one to another of these subjects in the way that he progresses from arithmetic to algebra and geometry in high school. Students of all grades will study the same subjects in any given year, but classes will be organized on the basis of school grades, and the subject matter will be adapted to the proper age group interests and capacities.

So then, as Johnny finishes his fourth year of high school, he will walk into the scene with which we began this article. Johnny, now Mr. John Smith, has completed four years of carefully planned religious education. For them he has received two full credits toward his high school graduation and college entrance. For them, too, he has received an invaluable understanding of the Christian life and the background of his beliefs. In them, perhaps, he has had that tiny spark fanned to a flame that will motivate his whole future life.

And many registrars in many colleges may be saying to a host of young men and women ". . . Let me check your credits again, please. History, English, mathematics, biology, chemistry, two languages, regular attendance at church. . . ."



BAPTIST CHURCH SCHOOL

Advance News



LAUNCHING the Baptist Church School Advance in the LOCAL CHURCH

Advance! As this stirring challenge reaches the churches of the Northern Baptist Convention, they awake to long-neglected responsibilities and opportunities. But in making full use of the Baptist Church School Advance program, they will find certain plans and methods essential to success.

Much information has already been presented concerning preparatory work for the ADVANCE. This included suggestions for improving the church school program, improving equipment, and enlisting and training a corps of competent teachers and officers. Certainly these vital problems must be considered before the church school can feel it is ready to achieve the high goals set forth in this venture. Now comes the task of getting the ADVANCE proper under way.

Placing the Responsibility

Definite responsibility for the success of the Baptist Church School Advance must rest with the Board (or Committee) of Christian Education in each local church. Where such a board or committee does not exist, the responsibility then will rest with the Teachers' and Officers' Council, or the Church School Cabinet. This group will constitute itself as the Advance Committee. However, in larger churches the Board of Christian Education may appoint a special committee that will give its attention specifically to the work of the ADVANCE. In any case definite responsibility should be accepted if the program is to enjoy the greatest possible success.

Director of Advance

The Advance Committee should proceed to set up the necessary organization for every part of the program. First will come the selection of a Director of Advance, who might serve also as chairman of the Advance Committee. This officer may be the church school superintendent or secretary, or a layman or laywoman. Select the most dynamic leader in the church for this key position, for proper choice of a Director of Advance is vital. He must have courage, tenacity, enthusiasm, leadership ability, and a keen desire to be of Christian service.

The Secretary

A thoroughly efficient church school secretary is an important factor in the ADVANCE. He must make the necessary research to determine what has been happening in the church school in the past and also keep accurate records of each pupil's participation in church school activities. The secretary should co-operate with the Director of Advance in keeping record of new prospects, absentee calls, visitations, and the like. He will be responsible for the wall chart—Our Church School Life Line—and see that it is used to its full extent. Some larger church schools may wish to appoint a special Advance Secretary. However, this is a matter for local decision. Each church school will, of course, assign responsibilities according to the leadership available in its own membership.

Committees

Next comes the task of setting up working committees to be responsible for the several features of the ADVANCE program. Of first importance is the Visitation Committee, and there also should be a strong Absentee Committee. Some church schools may combine these two groups. Committees on Program Improvement, Workers' Conferences, and Leadership Education have their places, while still others may be suggested by the needs of the particular church school and the size of membership. A Publicity Committee will see that the story of the ADVANCE becomes familiar to everyone in the community.

The Pastor's Part

Without the enthusiastic support of the pastor the ADVANCE organization can do very little. His spiritual leadership and active co-operation are prime factors. The pastor can arouse his congregation by sermons about the need of the ADVANCE, both before and during the two-year period of the program. He can help by visiting the various classes and departments, increasing their enthusiasm to secure larger attendance and improve the quality of their programs. The pastor can greatly aid the teachers in the evangelistic work of the ADVANCE, for pupils must be won for Christ if this endeavor is to succeed. He

may serve the Visitation Committee by helping to assign visitors and coaching untrained workers on proper methods of calling. Naturally the pastor will be an *ex officio* member of all committees.

In church schools that have no pastor or that share one with other churches, lay leaders must of necessity assume greater responsibility and carry on the work themselves. After all, the ADVANCE is a community builder. It is only fitting that the people who live in the community should lead in this great movement.

Advance Headquarters

To add drama and interest to the Baptist Church School Advance in the local church an Advance Headquarters has been suggested. It will serve as the center of action for the ADVANCE. Here the Director of Advance will direct and co-ordinate all his forces that are taking part in building up the church school.

Headquarters should be in a conspicuous location where everyone coming into the church will see it and know something unusual is in progress. A heavy table six to twelve feet long will make a suitable headquarters desk. Place the "Headquarters" sign included in the Baptist Church School Advance Work Kit on the wall behind the desk, or over the door in those churches where ADVANCE headquarters will have to be in a room to itself. The Participation Certificate with the name of the church school written in as artistically as possible should be neatly framed and hung on the wall near the headquarters. One or more of the big Advance posters near by will add color and create interest. Other posters and banners designed by the local church workers will make the arrangement much more effective.

At this headquarters desk, workers will assemble names of prospective pupils and write them in a Prospect Book or place them on the Prospect Forms provided. They will list names of absentees and make assignments for surveys and visitations.

Each new pupil brought to church school should be taken to this headquarters for enrollment. Make a bit of ceremony of it—both for the new pupil and for the one who brought him.

Advance Headquarters might well serve as the headquarters of the church school secretary during the ADVANCE. Here all data and records of the church school should be assembled. Center as many activities as possible in the headquarters.

Enlisting Leaders

Finding and training leaders becomes one of the greatest tasks involved in promoting the Baptist Church School Advance, and this work will fall largely on the Director. He will wish not only to increase attendance but also to improve the quality of teaching new pupils to receive. He will need efficient department heads, committee workers, and visitors. The superintendent and the board of Christian Education should cooperate fully in providing energetic, consecrated workers where needed. In the final analysis the good accomplished by the ADVANCE will not be tabulated in enrollment and attendance figures but in the men and women and boys and girls who are led into church fellowship and an experience with their Saviour. Therefore, much depends on the leadership, particularly the teachers and department superintendents, in the church school.

The pastor in calling on new families in the neighborhood may find persons who are trained teachers. The stranger who visits at church may be a trained leader, new in the community. He may be led into church fellowship through the avenue of the church school. Parents of pupils now in church school may be potential leaders; perhaps they stay away now because no work has been assigned to them. Get information about the experience and interests of the adults in their children.

In the church school itself are many

natural leaders, waiting only to be enlisted and trained. By tapping this source of teacher-material, the Director can solve most of the church school's leadership problems.

Above all, in recruiting leaders, do not beg anyone to accept a task. Challenge them to an exacting, difficult assignment. Show them that by accepting the challenge they will reap happiness and self-improvement never to be found by sitting in church on Sundays, letting others do all the ministering.

Rally Week

Most Northern Baptist churches anticipating a part in the Church School Advance are expected to enroll before the last of September, 1940. It is planned to launch the ADVANCE formally in all enrolled churches with a series of special religious activities during Rally Week (Christian Education Week) September 29 to October 6. See the BAPTIST LEADER for detailed programs suggested, including special sermons by the pastor, a three-day Training Institute, and other inspirational activities. During the week a complete survey of the community served by the church school and an Every-Member Canvass by the Visitation Committee might reveal unknown statistics. Formal launching of the ADVANCE on October 6 may be effectively accomplished by a dramatic sketch that also will be outlined in the September issue of the BAPTIST LEADER.

Church schools that, due to late enrollment or other local conditions, desire to enter the ADVANCE program at a later date may use the suggested activities of Rally Week whenever they desire. New enrollments will be accepted at any time during the two-year ADVANCE period.

Advance Helps

Much inspirational and educational material has been prepared specifically for the ADVANCE program. First, the booklet "Somber Shadows" should be placed in every Baptist home. It will arouse your members, and generate a will to work among the church membership.

All teachers and officers will want a copy of the *Manual of Methods* for their own use. Every effort has been made to produce in it a truly practical Work Manual for building the church school.

BAPTIST LEADER should reach every teacher and officer. It is the official "Voice of Advance" and will have a regular department for promoting the ADVANCE during the next two years.

Dr. Albert H. Gage's stimulating book, *Increasing Church School Attendance*, is a "must" for church school Workers' Conferences, and credits will be issued on the completion of these studies as a part of the regular Leadership Education program of the Northern Baptist Convention.

Three outstanding leaflets will be available for distribution. Their use is obvious. *Who Follow in His Steps* is a consecration leaflet for teachers. The leaflet *This Bankrupt World* is suitable for distribution in the homes of the community by the Visitation Committee. Every adult should read it. *Stand Four Paces Forward* offers a dynamic story for young people and for adults alike.

Equipment

Dr. Gage, in his book mentioned above, states: "It is impossible to build the attendance of any church school beyond the physical capacity of the building in which the school is meeting." A contest or special effort may temporarily increase attendance beyond the school's physical capacity, he continues, but the gains cannot be held. Naturally, any church launching the Baptist Church School Advance faces this difficulty. In church schools where considerable improvements are needed, a special committee may investigate conditions and report on changes that can be accomplished by volunteer work.

Holding Your Gains

To make this great Baptist forward movement of lasting value, more is required than bringing new pupils to church school. They must be taught, won, enlisted, and trained in Christian living. Only when we achieve the last may we consider our work fruitful. Holding your gains, which Dr. Gage discusses under the heading "Stop the Leaks," requires leadership, a challenging program, and suitable equipment. Permeating all must be zealous Christian spirit and the will to seek and to save. If your Sunday school possesses these qualities, it will have a great ADVANCE these next two years.

BAPTIST CHURCH SCHOOL ADVANCE EXHIBIT AT NORTHERN BAPTIST CONVENTION



"As for this Moses..."

By EDWIN T. DAHLBERG

CHRISTIAN ministers should take to heart the experience of Moses when he went up unto Jehovah in the mount of God. Moses was gone forty days and forty nights. On a divine errand, too. But in his absence the people said to Aaron, "Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we know not what is become of him" (Exod. 32:1).

Every pastor has a right to a mountaintop experience with God once in a while. Sometimes this will involve a week or two at a convention. Sometimes it will mean a vacation, or in contrast to a vacation, a busy week of denominational service in a preaching mission or summer assembly. I believe it is the will of God that we should make room for these appointments on our calendar. The man who is always tied down to his parish routine, who never gets away from his people, is likely to find both himself and his church shrinking down to little horizons of worry and ignorance.

Nevertheless, it is good sense to remember that even though Moses was away on a divine mission, and was having a very inspiring time, the people in his absence turned to false gods. Usually we blame Aaron and the people. But it is human nature to lose confidence in an absent leader.

A Restless Time

It is especially necessary for us to stay close to our people in these troubled days. This is a restless time. Even church members are ready to turn to some new religion. No matter what great achievements we may have to our credit in our present pastorate—and we may think we have actually led our people out of Egypt—it is still possible that some of our parishioners may become so weary waiting for us to return from that missionary conference that they will say to any Aaron that comes along: "Make us gods. As for this man Moses, we know not what is become of him." We should not let the fact that we have a strong church and a fine church staff deceive us. Was it not Elisha who sent Gehazi in his place to lay the prophet's staff upon the face of the Shunammite woman's dead son, but without effect? Only when Elisha himself came was the lad revived. The moral drawn from this incident by a modern interpreter is that not even so great a preacher as Elisha could substitute his staff for himself. A play on words, but one conveying a profound truth.

A nationwide church survey a few years ago showed that in the main it was not the brilliant pulpit orators who were building the strongest churches. The average intelligent, hard-working pastors who stayed home and tended to business were really doing the job. It is amazing to find how many men—not mentioned in the denominational press or heard on the program of the Northern Baptist Convention—are doing a notable piece of work in their own communities. I was recently in the home of a small-town pastor who has been in his field for ten years. As I walked down the street with him and noted the number of people who so respectfully and affectionately greeted him and, still more, as I observed the excellent condition of his church equipment and program, I said to myself, "Here is one of the men who are really maintaining the religious life of America at its best."

A Worthy Example

Some of our greatest preachers are strictly on guard against dissipating their energies over too wide a field. Recently I wrote to a man who holds one of the most important church offices in American Protestantism. I hoped that I might secure him as a speaker for a religious program in our local community. He replied very courteously, saying that he could not come because he had an agreement with his deacons and trustees that he would not be away from his pulpit more than three Sundays during the year that he held office, and that these three Sundays had already been promised elsewhere. Another fine man of my acquaintance will not accept more than three major committee assignments in denominational or civic activities lest his people be neglected.

The young minister just starting out in his work must be on guard against the subtle temptations of "prominence." The pressure of community assignments today is terrific. At first he feels flattered to be included in these selected lists. But as the years go on, he will realize more and more that nothing can take priority over the basic work of teaching, preaching, and pastoral watch-care over his own flock.

A son of one of the wealthiest men in the community where I spent my boyhood is today practically penniless, because during the boom days of prosperity he bought one farm after another. He spent all of his time driving madly from this property to that one in an effort to increase his holdings. Then the crash came and he lost all. The same

thing can happen in our church leadership. We can accept election to so many community offices and be out on so many speaking tours that before we know it the whole structure of our ministry falls to the ground. Then we wonder why the people turn to some itinerant evangelist or to some queer cult, saying "Make us gods."

Home and Family

It is not only the fellowship and confidence of the church that we may lose. In some tragic instances we may lose the companionship of our own children. The minister has an obligation to his wife and family as well as to the Community Chest and the Interracial Committee. This resolution should be among the first on every minister's list: "I will not become so preoccupied with youth forums and church convocations that I become a stranger to my own sons and daughters."

A Baptist pastor of my acquaintance once received from his wife a laughing rebuke which was very wholesome. Answering a telephone call from the Council of Churches, he held the line a moment, and while waiting for the party at the other end of the line he cheerfully whistled a few bars of "When the Roll Is Called Up Yonder I'll Be There." His wife said, "No, you won't. You'll be at a luncheon."

The Wider Ministry

It is to be hoped that nobody reading this article will go to the opposite extreme and become a narrow, parochial preacher. There is a wider ministry of the church to which we must be faithful. For instance, in our own city there is a campaign on just now for a Negro Community Center. This Center is desperately needed. If the ministers of Jesus Christ do not get back of such a task, who will? Laymen, particularly, need to remember this, and to rejoice in the various Kingdom interests of their pastor.

After all, it would have been too bad if Moses had not gone up into the mount for those forty days and nights to receive the Ten Commandments. The world needs the message of men with mountaintop views very greatly these days. Sometimes it is the Aarons who stay down at the bottom of the mountain, with the people too much, who make the false gods. But let it not be said of those of us who were ordained to preach the gospel and build the church, "As thy servant was busy here and there, he was gone" (1 Kings 20:40).

Children's Leader



Doris Day

Always remember that parents are members of your teaching staff, be it church or day school

A Parent Education Program for the Small Church

By EDITH B. WARREN

A PRAYER

BY

PARENTS

MAKE US TEACHERS OF THE BALANCED LIFE

O God, enable us parents to be teachers of the balanced life to these our children.

May we guide them to be strong, but so strong as not to need to be brutal.

Enable us to help them to be gentle, sympathetic and unselfish, but never sentimental or soft.

Help us to make them thoughtful without being morose.

May we lead them to be active without becoming superficial.

Grant that we teach them how to be happy and wisely employed when they are alone, but save them from seeking solitude in order to avoid the demands of social life.

May we guide them wisely into the delights of social fellowship, but forbid that they should come to depend entirely upon others for successful living.

Grant that our children may love their home, but not be restricted to it; that they have deep convictions, but not prejudices; that they be economical, but not miserly, generous without being spendthrifts; that they learn patience apart from indolence and to be eager and ambitious without being rash.

May we teach them to find thee, their God, in the busy rush of life, in the movements of history, in the glories of nature, but also in the secret place of their own thoughts and hopes. AMEN.

—PERCY R. HAYWARD

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THERE is no reason why a small church cannot have a constructive and carefully planned program of parent education and co-operation. Such a program should be definite and helpful and at the same time simple enough to be carried out with limited leadership.

The paragraphs below give a brief outline of such a program as it was carried out in one small church. Its aim was to contact the home at least once a month from October through June (with special provision for the summer months) in an effort to have home and school co-operating in Christian growth.

OCTOBER: Church Visitation Sunday. Set aside one Sunday afternoon (preferably the first) on which all teachers of the church school visit parents in their homes. Teachers gather at church before the visitation for a brief meeting to rouse enthusiasm.

The purpose of the call is to acquaint the teachers with the needs of parents and children. As a medium of conversation, each teacher has a copy of the appropriate Keystone "Message to Parents" and a program of the work outlined for the following month. This he leaves with the parents. He also discovers whether they are using *The Secret Place*, the denominational booklet prepared for family devotions, and if not, leaves a copy.

At the end of the visitation, all meet at the leader's home for a simple supper, provided by a committee, after which experiences and problems are discussed.

NOVEMBER: A "get-acquainted" evening at the church, sponsored by parents with teachers as guests. Ask a few who are active workers to invite a few who are not so well acquainted to serve with them as a committee. Have someone

look after "name cards" so that as each person enters the room, his name is pinned on him. In this way he is able not only to call others by name, but also to be called by name. It helps to break the ice! As this is strictly a "get-acquainted" affair, care must be taken that the games are good mixers and plenty of fun. Have the food simple, but something that men like. Be sure the affair ends while people are still having a good time, so they will wish to come again.

DECEMBER: A letter sent to each home telling what is to be done in the church school during the month. It should contain an invitation to parents to attend any or all of the sessions, with special emphasis on Christmas Sunday. The letter might carry the suggestion that at home the children have "a place apart" where they may make a crèche. Suggest also the singing of Christmas carols and conversation along the line of what the life of Jesus meant and what we can do to be like him. January copies of *The Secret Place* should be distributed.

JANUARY: Luncheon or supper for mothers, served by older women of the church. A brief worship service and a good address on "Religious Problems in the Home," or some other subject of common interest, should follow the meal.

FEBRUARY: A letter telling what is planned for the pre-Easter season in the church school. Material for home use should be included.

MARCH: A "get-together" for parents arranged by the teachers. When all have arrived, so that there is no danger of interruption, conduct them to a room where a worship center has been carefully arranged. Have a fifteen-minute worship service, such as is used in

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Unifying the Program through Primary

Something New

Just as proudly as the little child exhibits his new shoes when he comes to Sunday school, we want to tell you of our new lessons. You have a right to be proud, too, for they are really yours as well as ours. They have been prepared through the efforts of many people who are members of our Baptist churches. And right here and now we want to say a great big "thank you" to the ministers who have taken their busy time to read these lessons and offer suggestions for their improvement. We want to thank the helpful parents who evaluated the stories, ideas and activities suggested therein. And then we want to acknowledge our deep indebtedness to the many Primary Department teachers and officers who have studied the materials and used them experimentally to make sure that they would be practical for use in city churches, country churches, large churches, small churches and medium-sized churches. Lastly, we want to thank the hundreds of children in our Baptist Sunday schools who have helped the contributing pastors, parents and teachers to learn through experience how to help other children. So you see, just as a pair of new shoes requires the efforts of many hands to send them on their trip through the factory, so our new lessons are the product of many people who have given their best to make them the best for our Baptist churches. May we not be justly proud and happy over them?

Something Unique

These courses of study are different. First of all they have a different name. They will be called *The Judson Keystone Graded Courses*. Next, they have been prepared and produced by the Council on Christian Education of the Northern Baptist Convention, through the Subcommittee on Children's Work of the Committee on Curriculum. Under the Council on Christian Education this subcommittee is attempting to unify the program of the "Children's World Crusade" of the Department of Missionary Education of The Baptist Board of Education and the Children's Division of The American Baptist Publication Society. The Primary Department offers the first opportunity to put into operation the spirit of true unification in the church's program of Christian and missionary education. The courses will carry the imprint, "Approved by the Council of Christian Education for Use in the Unified Program," and will become the ma-

jor channel of work for the two agencies in the primary field. They will replace Courses I, II and III of the Keystone Graded Courses now being produced solely by The American Baptist Publication Society.

A quick glance at the accompanying chart showing the plans for the three-year outline to be used in the Primary Department will reveal the large emphasis being given to missionary education. Particularly through the units on specific mission fields has the effort been made to give boys and girls a knowledge and appreciation of the Baptist mission program in which their own church has a part. By the use of illustrative stories and the emphasis on Christian attitudes in our wider relationships, the whole series is permeated with the missionary spirit and emphasis.

Departmental superintendents will be glad to discover the correlation of subjects in each of the three years. For instance, when the first-year children are studying about "Learning How God Cares," the second-year children are studying about "Working with God" and the third-year about "Worshiping God." The unifying theme will enable the worship experience of the department to be correlated with the study experiences of the three groups.

Another significant factor in the planning of these lessons is the careful provision for guiding children in an ever increasing spiritual growth. Continually widening relationships with God, with Jesus, the Bible, the church and with other persons is the aim of these new lesson courses that are being prepared for the Primary Department.

Outline of Projected Judson Keystone

YEAR I LEARNING GOD'S WAY FOR US <i>Ready in October, 1940</i>			YEAR II WORKING WITH GOD <i>Ready in October, 1941</i>		
DATE	TITLE	SESSIONS	TITLE	SESSIONS	
Oct.	Learning How God Cares.....	4	Working with God.....		
Nov.	Friends in Church (c).....	5	Going to Church in Our Land (b) (c).....		
Dec.	When Jesus Came.....	4	Christmas in Story, Picture and Song.....		
Jan.	Stories of Jesus.....	5	The Boyhood of Jesus.....		
Feb.	Sharing the Story of Jesus (b).....	4	Our Work in Africa (a).....		
Mar.	Working and Playing Together.....	4	God's Plan for Health.....		
Apr.	Springtime in Jesus' Land....	3	Everything Beautiful in Its Time		
May	Friends in Kodiak (a).....	5	Our Church at Work for Other Children (In our land) (b).....		
June	Children of the Bible.....	5	Stories of David.....		
July	Our Homes	4	Thinking of Others.....		
Aug.	Being a Good Neighbor.....	5	Jesus and the Children.....		
Sept.	Going to School	4	When We Play.....		
<i>Temperance education will be a part of the unit "God's Plan for Health" and will receive some emphasis in other units dealing with personal development.</i>					

Department Graded Courses

Something Good

The Judson Keystone Graded Courses are planned to meet the particular needs of Baptist churches. They are developed according to the best educational procedure, and they are so planned that teachers, either with or without special training, can use them with satisfaction. Jesus once said, "I am come that they might have life, and that they might have it more abundantly." Through these courses we are concerned to help the child toward this high purpose. Achieving the abundant life can come only through establishing a right relationship to God and to others. Again summing this up in the words of Jesus, it means to "Love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself."

By PEARL ROSSER
and EMILY BERGEN

The Bible Is Basic

The courses are built on the conviction that the Bible is the chief source for teaching the Christian religion. A large use of Bible material is made in the lessons, and teachers are given careful guidance in using the Bible fruitfully. It is expected, however, that each teacher will be equipped with a copy of the Holy Bible and will read from it the passages of Scripture referred to in the teacher's textbook, in order that the true spirit of the Word may permeate all of the teaching.

Primary Graded Courses

YEAR III WORKING AND LEARNING IN GOD'S WORLD <i>Ready in October, 1942</i>		MISSIONARY EMPHASIS
	SESSIONS	
Worshipping God	5	Units which deal with specific Baptist mission stations are marked "a"
Learning about Our Church and Other Churches (c)	4	
Christmas Loving and Giving	4	Units which deal with the missionary task of the church in general (drawing illustration from many Baptist Mission stations) are marked with a "b"
Stories of Jesus	4	
Christian Friends (a)	5	Units dealing with the work of the church and using illustrations from mission fields are marked with a "c"
Friends at Work and Play	4	
Jesus and His Friends	3	All units are designed to help children to develop Christian attitudes which are basic to missions (friendliness, sharing, co-operation, etc.)
Our Church at Work for Other Children (In other lands) (b) (c)	4	
God Is Near	3	
Learning the Bible	3	
Learning Our Share at Home	4	
Telling Out about Our World	4	
Things Like To Remember	5	

wardship education will receive emphasis in the unit, "Learning about Our Church and Other Churches"; also in other units dealing with the Church.



For Small as Well as Large Schools

The Judson Keystone Graded Courses may be used in schools where there are too few children to have separate classes for each of the three grades. The children may be grouped together in a single class and the courses used in a three-year cycle. Two practical plans for the use of the courses in small schools are described fully in the teacher's text.

The Authors

The persons selected to write our new lessons are particularly well qualified for the task.

Miss Margaret M. Clemens, who is preparing Course I, needs no special introduction to our Baptist fellowship. She is editor of children's publications for our American Baptist Publication Society, and she has made a special study of the entire field of primary work.

Miss Nan F. Heflin is the superintendent of the Primary Department, First Baptist Church, Los Angeles, California. Being a successful public school instructor in the elementary field, particularly in music studies, for her city is another of Miss Heflin's accomplishments. Course II is her special responsibility, but her counsel in the preparation of the entire series is valuable because of her wide experience with children.

Miss Hazel A. Lewis, author of many practical and helpful books in the field of church work with children, and editor of children's publications for the Christian Board of Publication, will prepare Course III. Miss Lewis has a deep sensitivity to the spiritual needs of primary children. Her leadership of the significant fellowship of children's workers of the World Sunday School Association and her work as former Chairman of the Committee on Religious Education of Children for the International Council of Religious Education enable her to bring to primary teachers, and through them to the children, the great spiritual resources of the church of Jesus Christ.

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Entertaining Guests from Mexican Christian Center

THIS IS HOW WE DID IT

1. A WELCOMING COMMITTEE IS AT THE DOOR TO GREET THE GUESTS.
2. THE GUESTS ARE SHOWN TO SEATS IN THE VARIOUS CLASSES.
3. THE VISITORS ARE GIVEN A COPY OF THE SONG WHICH HAS JUST BEEN TAUGHT. EACH RECEIVES A PRETTY PINK CARNATION.
4. THE MEXICAN CHILDREN SING "JESUS LOVES ME" IN SPANISH.



5. THE BLOCK SHEEPFOLD AND OTHER THINGS OF INTEREST AROUND THE ROOM ARE SHOWN TO THE VISITING GROUP.

6. THE CHILDREN AND THEIR GUESTS ENJOY "SPIN THE BOTTLE," A FAVORITE MEXICAN GAME.

7. THIS HAPPY SUNDAY PARTY CLOSES WITH SIMPLE REFRESHMENTS BEFORE WHICH GRACE IS SAID.

*Arranged by Nan Heflin
Photographs by Ralph Berry*



The Nursery Class in August

By MRS. ROBERT NESTER

THE nursery class teachers met in their room at the church one July morning to plan their work for August. Several mothers were present helped with the checking of supplies, cleaning table tops and mending picture-books and broken toys.

Now let us see what Mrs. McCallum suggests for August," said the superintendent. (They were using *Guiding Nursery Children in Home and Church* following the author's outline as early as possible.) "To guide the child living happily with other children increasing appreciation of parents" will be a good purpose for this time of year, for the children will have many outside associations as they play out-of-doors and are taken on vacation trips." "Do children ever learn to play happily together?" asked a mother of a two-year-old son. "The nursery class is an excellent place to begin," said a teacher. "Where many children learn their first lessons in sharing and taking turns."

It was decided to use material from the sixth unit, "The Little Child and Playmates," for the first two Sundays and from the third unit, "The Little Child and His Family," for the last Sunday. They studied together the first pages of each unit and discussed the joys and problems as well as the teaching purpose and the suggested activities, planned how they could be fitted to their own situation and the personalities of the children they were teaching. They planned to have some new toys on hand and pictures from magazines showing children at play and in company with father or mother.

In closing, the superintendent advised that since the children were having so many outside contacts, situations were bound to arise through conversation and play which would make it necessary to change their plans in order to meet immediate needs, and therefore, they must feel obliged to adhere too closely to their schedule, but to be ready to grasp every opportunity for guiding a child through present experiences to Christian living.

What Happened the First Sunday

Since playing happily together was the stressed this morning, the toys were all on the low shelves ready for use and the room made especially attractive and homelike.

The only pictures displayed on the picture rails and tables were those of children at play and of "Playtime" and "Building with Blocks" from the picture set. As the children entered, they were encouraged to choose their favorite toys and follow their own inclinations as to play activities. As they became interested in different parts of the room the teachers quietly joined each group to be ready with any guidance necessary. A little girl was brought in for the first time, and as her mother started to leave she began to cry. This seemed to give small Richard the cue to begin as he had been very near to tears since he first came in. A teacher quickly urged the mother to stay with her little girl, and, as she tried to quiet Richard, another teacher began to talk to the rest of the group and plan how they could make these two happy. The nicest doll was chosen from the doll corner and Betty Jean, with two others following, took it across the room and presented it to the newcomer who was in her mother's lap. The teacher walked to the picture rail holding Richard by the hand and began to talk about the boys and girls playing together. Other children gathered about her and she told the story, "Frank and Kenneth, Two Little Friends," using Richard's name and the name of his next-door playmate at home. Three others wanted it told about them and she repeated it for each one. She then sang "We Are Glad for Friends" and the pianist began to play the music with her. Most of the children gathered around the piano and sang, "We are glad for friends, we are glad for friends. Thank you, God." Someone suggested that they play coming to see a friend, so a "house" was made of chairs and boxes and some lived in the house while others would be the visiting friends and went to the other corner of the room. The ones left in the "house" planned how they would make their friends happy when they called and had their toys ready to share with them when they came across and knocked at the door. While this was going on, a group was still contentedly playing with the dolls, others building with blocks and three were at a table drawing with colored crayons. Before going home they all joined in singing "Happy Time," clapping their hands joyfully in time to the music.



STRANGE THOUGHT

By Eleanor Alletta Chaffee

Sometimes I stop in the middle
Of swinging, or climbing a tree,
And think that a short time ago
There *wasn't* a person called Me!

That pine tree was tall and important,
The grass, I've no doubt, fine to see:
I wonder, while all this was making a
world,
Didn't it ever miss *Me*?

What Happened on the Second Sunday

This time a number of beanbags and an empty box were ready. As the children began to arrive they went to the various play centers and each began to amuse himself. One of the teachers threw a beanbag into the box and soon all were interested in attempting the same thing. But this was something different! Each must wait his turn! Bobby promptly solved this problem by finding another box and playing by himself. Mary wanted the same box so a teacher was there to help and a first lesson in sharing took place. Richard wanted the story told about him again, so the teacher told the story of the "Two Little Friends" and then suggested that they thank God for friends. They talked about the pictures and picked out the ones that looked like themselves, and when they came to a picture of a little girl who was ill in bed, the teacher told the story of "A Gift for a Friend." One of the suggested activities is to make a

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A Trip to the Park

By LOTTIE MAY COBB



Photos by Ralph Berry

THE children in the Kindergarten Department were interested in flowers. They had helped arrange them in a vase. They had talked about the flowers in their own and neighboring yards. The time seemed just right for a trip to the near-by park, where many different kinds of flowers were blooming.

The leader in that department had found that it was very unwise to take a large number of small children on such an excursion. They overstimulated each other and lost sight of the purpose of the trip in their sheer delight in the park. So this trip was carefully planned before the children heard of it.

The children were talking of flowers the next time they met in the kindergarten. "Would you like to go to the park and see the flowers blooming there?" the leader, Mrs. Lee, asked.

"Oh, yes," was the reply, in chorus.

"We cannot all go at once. Some may go next Sunday, and others will go later. We will have to make some plans before we can go, you know. We will need someone to take us there, for it is too far for us to walk."

"I don't think my mother would let me go," said James, a little sadly.

"Perhaps she might if I asked her," replied Mrs. Lee.

"I had better ask my mother, too," said Sue.

"We cannot all go on the same day," said Mrs. Lee. "We will take turns."

"I want to go," cried several.

"Shall I call your mothers and see who can go next Sunday?"

"Yes."

Mrs. Lee selected five children for the first venture and called their mothers. One of the mothers volunteered to drive them to the park.

Several of the children remembered the proposed trip and asked about it the next Sunday.

"Billy, Joan, Sue, Ronald and Edith are going today," said Mrs. Lee, "but we will all help them think about what they will look for. Shall we see how many pictures of flowers we can find in our file? Then we can look for some of them in the park. We may find some we do not have pictures of, too."

Several of the children helped find the pictures and brought them to Mrs. Lee.

"I think Miss Marjorie will help you look at them and talk about them."

A very interested group looked at pictures of iris, jonquils, snapdragons, hollyhocks and other well-known flowers. They talked of the ones they might find blooming now.

When Mrs. Clark arrived in her automobile there was an excited scramble on the part of the children chosen to go.

"Perhaps we had better talk about how to behave when we go on a trip," suggested Mrs. Lee. "Can you think of some of the things we shall want to remember?"

"We mustn't run away," said Billy.

"That's right. We must all keep together so we can see the same flowers. What else should we remember?"

"Don't pick the flowers," suggested Edith.

"Oh, yes. They do not belong to us, so of course we will not pick them. How shall we behave while Mrs. Clark is driving her car?"

"We should sit still."

"We should not stick our hands out of the car."

"Yes, accidents often happen that way. We will sit on the seats, quietly, so that we will not disturb Mrs. Clark. We will help her by sitting still."

Ronald noticed the magnifying glass Mrs. Lee had in her hand.

"What is that?" he asked.

"It is a glass that makes things look very large and clear. It is called a magnifying glass. I thought we might like to look at the flowers through this glass and see them better."

The children enjoyed that trip, for it had been planned by them. They behaved unusually well for small children, for they had decided just what they were to do. It was thrilling to find a flower like one they had seen in a picture. They were filled with wonder as they looked through the magnifying glass, into the heart of a flower and they sang:

"Oh, who can make a flower,
I'm sure I can't, can you?
Oh, who can make a flower?
No one but God, 'tis true."

This familiar song really meant something to that little group. Already they were worshiping the God who had made the flowers. They were ready for the spontaneous prayer, "Thank you, God, for the flowers. Thank you for the rain and sunshine that help them grow."



Guiding Beginners in August¹

By ELIZABETH McE. SHIELDS

IN examining the teacher's textbook material for the month of August, we find both the first and second years filled with interesting and helpful suggestions.

We spoke last month of the articles in the "Introduction" and the importance of reading them carefully.

One of the most interesting of these articles, "The Use of Songs," is found in the first-year textbook. All of the article is helpful. I specially like the section on "Presenting Songs to Children," for even a well-chosen song will fail to bring desired responses if it is not introduced to the children skilfully, as part of their experience.

It is not unusual, in training classes and conferences, to hear the question, "How do you teach songs?" Because this question is much too general, we are compelled to ask the questioner to be more specific. We ask "What songs? and in what situations are you planning to use them?" For, there are almost as many methods as there are appropriate songs for use with children.

This last statement may be something of an exaggeration, but it will serve to emphasize the lesson writer's purpose to make each song fit into the immediate experience of the children.

Because of the fact that the word "teach" has been—and still is—used in a very narrow sense, it might be wise to think, instead, of the word "use." The question would then take the form, "How do you use songs?" This opens up all of the interesting vistas pointed out by the lesson writer.

One of the reasons for the lack of response to the music used in some Beginner Departments is the introduction of too many songs. We forget the limitations of little children and also the value of repetition.

Occasionally, the words and melody of a song are so simple and so interesting that even four- and five-year-old children find themselves singing it after it has been used three or four times. But in most cases it is necessary to use a song many times before it becomes familiar enough to be the children's very own. Sometimes this repetition is possible on the day a new song is introduced, and sometimes it comes more appropriately on succeeding days. Sometimes, as the lesson writer has indicated, the song is what might be termed "an occasional song" that the leader sings to the children for their enjoyment and in-

formation, with no thought of their learning it.

In speaking of the importance of natural repetition with beginners, I am reminded of an interesting response that came from a beginner in a vacation church school.

It was our custom to let the children rest for a few minutes in the middle of the morning, lying down on the floor. Very often, as they rested, I sang the following lullaby to them:

"The little new birds are asleep in their nest,
For their mother has cuddled them under her breast,
The night stars, they twinkle and blink in the sky,
And the night wind is singing a lullaby:
Woo-oo-oo, woo-oo-oo."²

I had no thought of the children learning to sing the song. But, one day, a little five-year-old said, "Let me put the children to sleep today." Given permission, she stepped quietly among the reclining children, touching each on the head, and saying, "Go to sleep, little kid" (her word, not mine). And then she proceeded to sing the lullaby, using the correct words and melody. She evidently had absorbed it.

There is no end to the possibilities in the use of music with children, music that draws them closer to each other and to God.

Using the First-Year Textbook

Those who are using the first-year textbook (Part IV) should have happy experiences with their children in the use of Units XI and XII. For, while these units are always appropriate, they are especially so in the summer season. We can touch on only a few suggestions by way of emphasizing some of the available material.

In planning for the unit on "Guests" the lesson writer has recognized the fact that there are two sides to the problem; knowing how to treat a guest, and knowing how to be a desirable guest. Her skill is shown in her use and treatment of stories.

The well-loved "A Guest Room for a Friend" presents no real difficulties when carefully prepared and enriched by the use of a picture or model of a flat-roof house to throw light on the oriental setting. But in the case of "Love for a Guest" and "Melissa and Anne" there

are a few very effective touches, either in the actual wording or in later comments, that should be noted by the storyteller, if she is using them to contribute definitely to her purpose. Let us examine each of these stories and mark these points.

In "Love for a Guest" the lesson writer evidently realizes that the story is more likely to show the hospitality of the Bethany home and the expression of Mary's love than "how a guest should act." So, with a few deft strokes she has shifted the emphasis with such statements as "The guests watched Mary and then they looked at Jesus."

But, in order that the story may not be cluttered with explanations, the picture "The Bethany Home" serves to stimulate conversation in which the attitude of the guest is discussed, and revealed in such thoughts as, "But Jesus would not let Mary be made unhappy. He was so kind that he always liked whatever people did to show their love." And the last statement, "When Jesus was company he thought of making others happy."

One of the fine points in the story "Melissa and Anne" is the happy balance achieved between positive and negative teaching. Instead of picturing a guest who did not act as she should, two guests are introduced—one who was quarrelsome and selfish and the other gracious and appreciative. The conclusion of the story balances the two, but leaves the positive as the last thought, "After Melissa and Anne had gone, Mother said: 'It is too bad when a little girl does not know how to be a polite guest. We shall be thankful that Anne liked the things we planned for her.'"

In Unit XII we find the textbook full of practical ways of bringing the children into intimate contact with "the creatures" and with growing things as they talk about ways of helping in God's world. Study the textbook suggestions carefully with a view to being prepared.

Lessons of this type depend so much on real objects such as kittens or rabbits, and sometimes we remember too late that we could have visited Mrs. Blank's garden if we had thought in time to arrange it, or Bobby might have brought his rabbits, if we had remembered to ask him. Preparedness is the price of success.

Using the Second-Year Textbook

Unit XI "Showing Our Love for God" in the second year (Part VIII) brings the beginners very close to God if the

¹Based upon the Keystone Course for Beginners, Units IV and VIII.

²Copyrighted in *Worship and Conduct Songs*. Used by permission.

leaders are sincere in their interpretation of it and understanding in their relationships with little children.

This unit follows, in a natural sequence, the material used during July, "God's Good Gifts." It gives opportunities for the further expression of love for, and appreciation of, our heavenly Father.

Of course, it is not intended that Unit XI be merely an expression of Unit X, thus artificially separating the two. Little children do not think in terms of units. And it is hoped that during the four previous weeks their love for God has been shown in many ways as they thought of his gifts of birds, flowers, food, and water. However, by expanding horizons we hope to enter with them into a fuller relationship with our Father as we talk together of ways of showing our love for him, and—most important of all—as we practice some of these ways.

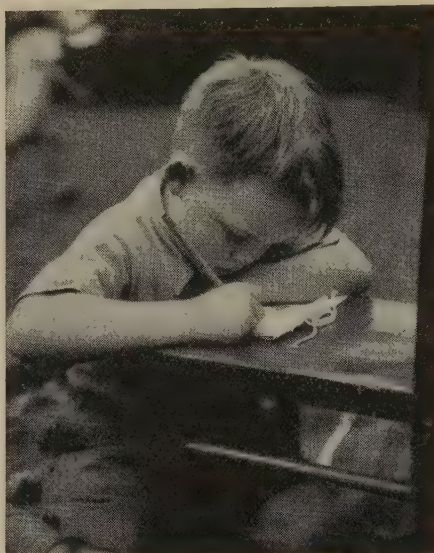
The teacher's textbook contains excellent materials and teaching suggestions upon which we should like to dwell, if we had the space. As we cannot emphasize the plans for each of the four sessions, we shall choose the one that is the most important, "Talking to God."

It is true that parents have more opportunities than do church school teachers for helping children to pray. Yet when a church school teacher is spiritually sensitive to the responses of her children she can lead them into experiences that bring them to a keen appreciation of God's presence and his joy in having them share with him their feelings of gratitude and love.

You will note that in the section of the "Introduction" entitled "The Little Child's Prayers," the author has named several books that are helpful to teachers and parents as they endeavor to guide the prayer life of little children. To this list we might add *A Child's Grace*, by Burdekin, Leatham, and Claxton.

While most of the more experienced and thoughtful parents and teachers might agree that the simple, spontaneous prayer seems to be more natural to a child and consequently makes him feel closer to God than does the formal prayer, there are many homes in which mothers and fathers have not yet learned how to guide this informal approach. Into such homes, and homes where no prayer is voiced, a few simple forms may be taken by the children. The books listed in the "Introduction" will be helpful in this. *Prayers for Little Children*, by Mary Alice Jones, will help to guide the parents to an understanding of spontaneous prayer, and provide, also, a number of prayer poems which should stimulate the informal expression of prayer.

The important thing to keep in mind



is that we should be more concerned with helping children to pray than with helping them to say prayers.

Let us, with the disciples of old, ask, "Lord, teach us to pray." And then, "Lord, help us to teach our children to pray."

A HYACINTH AND WORSHIP

By Lena Weisenfelder

THE beginner teacher was busy with a group of children when Miss Sarah, the student teacher and a senior high school student, arrived unnoticed. Quietly she came to the teacher and said, "Miss Helen, I brought my hyacinth plant from school to show to the children." There on the teacher's table stood a beautiful plant. The teacher said, "You tell the children about it later." All were busy and interested at the time or the teacher would have used it immediately.

As the group assembled for fellowship and worship, attention was called to the flower. Miss Sarah was asked to tell about it. She explained that she was studying botany and that she had planted the bulb. It was then placed in a glass house. She watched for tiny leaves to appear. They did. After a while they grew larger and last of all came the beautiful white blossom. She said she wanted to share it with the boys and girls.

The children thanked her. It reminded them of the song used the week before, "All Things Bright and Beautiful." It also reminded them that flowers were one of the things the blind man had not been able to see before Jesus helped him. We bowed our heads and thanked God for beautiful things and for friends who share them.

Unifying the Program

(Concluded from page 21)

Materials Available

Course I, LEARNING GOD'S WAY FOR US, is ready now and may be ordered for use in the quarter beginning October 1, 1940. Course II, WORKING WITH GOD, will be ready for use October 1, 1941, and Course III, WORKING AND LEARNING IN GOD'S WORLD, will be ready October 1, 1942. Following are the various items being prepared:

Teacher's Textbooks. Published quarterly in Parts 1, 2, 3 and 4 contain plans for two sessions each week and complete and careful guidance for the teachers.

Pupil's Leaflets. Four-page weekly folders, called "Primary Graded Bible Leaflets," contain pictures (those on the cover in color), stories, verses and suggestions for things to do at home.

Picture Sets. Large teaching pictures reproduced in four colors and attractively mounted. One set for each quarter.

Activity Materials. Envelopes of work materials for the pupils for each quarter.

Message to Parents. Four-page quarterly folders contain information and suggestions for parents.

Missionary Packets. Envelopes of additional resource material to accompany the missionary units will be available.

Parent Education Program

(Concluded from page 19)

church school each Sunday. Following this, in another room, play some games, part of them Bible games that can be played at home with the children. Simple refreshments may be served. Distribute *The Secret Place*.

APRIL: Send out mimeographed copies of the prayer on page 19.

Also a mimeographed booklet suggesting different forms of family worship, such as simple blessings, a "Sunday evening hour" or a "Quiet Corner" where different members of the family may pause for a few moments—the desire for worship induced by a beautiful picture or one lovely flower. Encourage the children to look after this. The booklet should emphasize the use of *The Secret Place* for family devotions.

MAY: Evening exhibit of projects, including use of stereopticon with slides made by children. Simple refreshments may be served.

JUNE: Send out invitations for graduation or Children's Day, a copy of the July, August, September issue of *The Secret Place* and *A Summer Book for the Family*.¹

¹ May be obtained from the New Canaan Congregational Church or the Connecticut Council of Churches, 18 Asylum Street, Hartford, Conn. Price, 10 cents each, plus postage. Make checks payable to Margaret Odell, Director of Religious Education, New Canaan, Conn.

Worship Suggestions for August

By HAZEL M. DAVIES

Theme for the Month: "Follow Me"

AS we bear in mind that a worship experience is one that cannot be induced because we *will* it to be, but rather one which we can help to bring about through the presentation of beauty in sight or sound, and through the realization of God's great love and care and bounty, let us this month try to create an atmosphere conducive to worship by using for our worship center the beautiful and inspiring picture "Follow Me," by Tom Curr.¹ In this picture we see the Christ, with an infinitely gentle smile of love and tenderness lighting his face, leading the children of different nations onward toward what we know is God's Kingdom of love and light.

Having aroused in the children the desire to "Follow the Christ" in the next worship services, on the last two Sundays let us devote our programs to showing them how they may follow him, how children of our nation and of the world are finding the Road which leads to God's Kingdom of love and light.

First Sunday

CALL TO WORSHIP. (Music) "I Think When I Read That Sweet Story."

CONVERSATION. "While the music plays softly, tell me of some of the lovely things we can see. . . . Did you ever see your mother smile at you so that you knew she loved you dearly? Would that be one of the loveliest things you've ever seen? Our music has been telling of someone else who looked at children with just that same loving smile that our mothers give to us. Who was it? Let us sing softly with the music."

SONG. "I Think When I Read That Sweet Story."

PICTURE AND BIBLE VERSE. (Show copy of "Jesus Blessing the Children," Plockhörst.) "What is the story this picture tells us? What is Jesus saying?"

"We have another song about Jesus and the children. While we look at this picture, let us sing it together."

SONG. "Tell Me the Stories of Jesus." (Two stanzas.)

CONVERSATION. "Our first picture tells how Jesus said, 'Let the children come to me.' What do you suppose he was saying in this picture?" (Designating picture "Follow Me.") "Do you suppose he is saying 'Come with me,' or

'Follow me'? Do these boys and girls look as if they wanted to follow him?" (Soft music of "Lord of Sunlight" during discussion.) "Would you want to follow him? What is there about him in this picture which makes those boys and girls go with him? Do you suppose it is the love in his face? Doesn't he look as if he loves each of these small boys and girls from all over the world just as your mother loves you? What kind of road is it along which he is leading them? Yes, it's a bright road, a happy road, full of sunlight, and the boys and girls who are following him go hand in hand. Perhaps they are singing our song as they see the look of love on Jesus' face."

SONG. "Lord of the Sunlight."

Second Sunday

QUIET MUSIC. "Saviour, Like a Shepherd Lead Us."

CONVERSATION AND BIBLE VERSES. "Did you ever go with mothers and fathers to a distant city where you had never been before? How did you know the way? You had maps and road rules to follow so that you could go straight to the city, didn't you? In our picture Jesus is leading the children toward a place that seems to be shining with light. If you wanted to follow him, how would you know the way? You'd need 'road rules' wouldn't you? Could you tell me what road rules you would need to know? Where could you find them? I know some rules I think you would need and they are found in the Bible. One rule says, 'Thou shalt love the Lord,' and another 'Thou shalt love thy neighbor.'" (Plans could be made to make a poster or table road. Road signs with

rules printed on them could be placed along the way.)

SONG. "I Think When I Read That Sweet Story."

STORY.

THE WAY TO THE CITY

Once upon a time there was a very great King who built a beautiful City. When it was all finished he sent out an invitation to all of his people saying, "Come across our Kingdom and you will find the City of Shining Light." But the King did not tell them the way. He only said, "Come," and there were many roads across the kingdom. A great many of his people wished to see their King and the City he had built so they set out. There were young men and women, students, soldiers, robbers, and many children.

One day, all of these people of the Kingdom happened to meet together. As they rested, each apart from the other, a group of children came hurrying down a road. The children were met by a gentle old man who asked them, "For whom are you looking?" The children answered, "We are looking for our leader." The old man asked of a student busy about his books, "Are you the leader of these children?" The children gathered about and said, "We have heard the road to the City is a beautiful one on which men travel in love and peace together. We hope to find the leader who will take us on it. Are you the one?" But the student shook his head. No one of the others to whom the old man and the children spoke could tell them of the road or the leader. They only knew of roads that were hard and long, roads on which no one had

"PEACE AND GOOD WILL"

Peace and good-will, Peace and good-will, Hear how it

wings o-ver val-ley and hill, Sweet-ly the mu-sic is

ech - o - ing still, Peace, Peace and good - will.

Words from "Through the Gateway," by Boeckel. Music by Primary Department, First Baptist Church of Greater Cleveland

¹See BAPTIST LEADER for April, page 28. A reproduction of this picture, in full color, size 20 by 28 inches, may be secured from The American Baptist Publication Society. Price, \$1.00.

time to be bothered with anyone else, or roads on which people were busy having a good time. They knew of none where there were love and peace. The soldiers said, "There is no road where men go in love and peace together. No, each must protect himself against the rest or he cannot reach the City."

Sadly the children started on alone, but just then a Child came quickly toward them. On his face was a look of happiness. He stopped and looked at the soldiers and their spears, at the students and their books. He smiled as he picked up a garland of flowers a maiden had dropped. Gently he patted the injured arm of a robber. When the children saw him they cried, "Our leader! Our leader!" The old man asked him, "Where do you come from, Child?" "Down that beautiful road." "What made it beautiful?" asked the student. "Any road is beautiful on which men travel in love and peace together," the Child answered. The robber asked, "What do you do on your road?" and the Child replied, "There is so much to do. There are so many unhappy people to comfort, so many to cheer who aren't sure of the way. The King wants us all to reach the City. How are we to get there unless we help each other?"

The children crowded around him. "You will take us with you, won't you?" they begged. To them the Child answered, "Gladly I will take you with me, so many of us can make it the happiest, most beautiful road of all." One after another the students, soldiers, robbers and others asked if they too might follow the Child.

"Which road will you take?" they asked him.

The Child answered, "Any one you choose. Which one shall it be?"

The children pointed to the one straight ahead and the Child said, "Let us start." As he took the lead, the old man watching them go said, "He knows the great secret of the roads. He knows they will all reach the City, no matter which road they take, if only each will help the other and travel toward it in love and peace together."

And the Child led them in love and peace as they journeyed joyfully on toward the City of Shining Light.

—Adapted from a pantomime, "The Way to the City," from *Children's Day Service*, by Louise L. G. Cummings in "The Pilgrim Elementary Teacher," the Pilgrim Press. Used by permission.

SONG. "Peace and Good Will."

Third Sunday

QUIET MUSIC. "Follow the Gleam."

CONVERSATION AND BIBLE VERSE. Talk about another "road sign" to be remembered. "The light in our picture makes

us think of this rule which has a shining name, too, The Golden Rule." (Make this an especially lovely sign on the table or poster "Road to the City.")

SONG. "Learn Well One Lovely Rule." *Song and Play for Children.*

PICTURE STUDY. Show and discuss pictures of children.

STORY. "When the Fresh Air Children Came." *Primary Worship Guide*, Perkins.

CLOSING PRAYER SONG. "Jesus, Friend of Little Children."

Fourth Sunday

QUIET MUSIC. "Peace and Good Will."

SONG. "God's Children Live in Many Lands." *Song and Play for Children.*

LEADER. "For God so loved the world that he sent his only begotten Son. . . . He taught us to 'love one another.'"

SONG. "Lord of the Sunlight."

PRAYER.

CONVERSATION. "Our picture shows us Jesus smiling on all children whether brown, or black, yellow or white, and to each one of them he says 'Follow Me.'"

PANTOMIME. "The Way to the City," or STORY. "Begum," from *Primary Story Worship Program*, by Berg.

CONVERSATION. "Do you think Begum may be one of the children who are following Jesus? She has found the Road to the City and I think knows the rules which will show her the way."

SONG. "Learn Well One Lovely Rule."

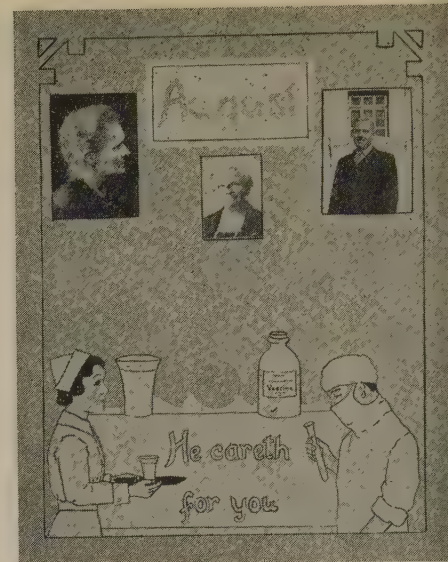
Happy Birthdays

August—Better Health Agencies

By BERTHA C. ANDERSON

SCRIPTURE: "Beloved, I pray that in all things thou mayest prosper and be in health."—3 John 2.

OUR heavenly Father has given us the means for the development of great curative medicines and methods. The men and women who have made valuable discoveries and those who are constantly at work—often risking their own lives by exposure to deadly germs—to find better and surer ways of combating disease are worthy of tribute, so let us honor them this month. On the illustrated poster, Madame Marie Curie represents the scientists who have given us wonderful healing agencies, though there are dozens of others whose selfless devotion to science for the betterment of man merits equal recognition. Surgeon General Parran, of the Federal Health Service, stands for the men and women who are now courageously carrying on research. Since God has blessed and entrusted us with so much knowledge of better health means, we cannot



selfishly keep it to ourselves. Dr. Katherine Mabie, who has given the best years of her life to making a little spot of Africa a more healthful place, and at the same time carrying the message of the Great Physician, is our heroine of sharing. Hundreds of others have done no less. Choose the scientific heroes whose stories will appeal most strongly to your children.

The doctor, with his vial of culture, and the nurse are further reminders of the service and care available to us through the medical profession, hospitals, clinics, school, county and city health service. Let us devote some time to appreciating these agencies.

Then there are many things that boys and girls need to do for their own health benefits and for the betterment of public health. The bottle of vaccine, the golden orange and the glass of milk make quite plain the observance of health laws such as proper food, cleanliness, sanitation and precaution against contagion.

For the younger children these reminders may be pasted to the birthday card envelopes, duplicating the designs if more are needed. Trace the general theme on the center of a white band of paper about 4½ by 11 inches. Paste it to the poster just above bottom margin line, by its side and lower edges only. For the juniors, fasten the milk glass and other articles inside the upper edge of this card holder and slip the cards back of them. The Scripture should be typed on the envelopes.

The poster is bright green. The patterns are all cut from white paper. Color the nurse's and doctor's faces and hands flesh pink and their hair any natural color, the tray with black India ink, the bottle stopper brown. If desired the letters of August may be made of green matching the poster and mounted on a small white panel at the top.

Junior Worship Services for August

By LOUISE S. LINDER

SINCE August is still a vacation month these services are planned with the hope that they may be of value to the children wherever they spend their vacations. When children visit other schools, as they should be encouraged to do while away on vacations, they will want to tell you what has been done in these schools. You may receive some valuable suggestions from this source. Any visitors who come to you from other schools will appreciate being recognized and made to feel at home.

If any of your children are attending vacation church school, you might let them plan a service of worship for you based on their studies in the school.

As was suggested last month, it is important that the children are interested in the subject for the day as soon as they come into the room. Suggestive pictures around the room will help. This month they might enjoy making a worship notebook during the free time before the worship service starts. A few sheets of typewriting paper folded will be sufficient. Someone in your church will be glad to type copies of some of the poems, hymns, and prayers so that it will not be necessary for the children to take the time to copy them. These, with the addition of pictures from magazines or ones drawn by the children, an original prayer or poem, perhaps, and an attractive cover, will make a valuable booklet which may be titled, "We Worship God."

It will be worth while for you to buy *My Own Book of Prayers*¹ edited by Mary Alice Jones. You may like to choose poems other than those referred to here, and the children will enjoy reading them all. *The Secret Place*,² a devotional book for the whole family, mentioned in the service on the home, a finer contribution to the homes of our boys and girls could be made than give each one the current issue.

The stories suggested are of necessity brief, merely outlines. It is hoped that each leader will elaborate them, seeking the original source when given.

It will be helpful if enough time is given on the first Sunday to learn the hymns to worship, so that on succeeding Sundays it may be sung without books. All hymns are from *Junior Hymns and Songs*, Judson Edition.

¹Order from The American Baptist Publication Society. Price, 12 cents postpaid.

²Order from The American Baptist Publication Society. Five cents in quantities of ten or more.

August 4. We Worship God in Church

PRELUDE TO WORSHIP. "Worship the Lord in the Beauty of Holiness."

CALL TO WORSHIP.

Leader. Psalm 117.

Response. "O Come and Let Us Worship." (Sung.)

SCRIPTURE. Luke 4: 14-16.

HYMN. "Worship the Lord in the Beauty of Holiness."

DISCUSSION. Why do we go to church to worship God? What is there that helps us to think of him? What do we see? (Beautiful building, windows, flowers.) What do we hear? (Music, Bible reading, prayer by minister.) What do we do? (Sing, read, think, give money.)

STORY. The Bishop's Visit.

The church was ready for the bishop's coming; it had been cleaned and painted; a dinner was prepared; flowers were everywhere, and the people were in a flurry of excitement. At last the great man arrived and was welcomed to the pulpit. The service proceeded, but the people were too excited to sing well or to follow the service. Instead they whispered and moved about.

When the bishop rose to speak, he said, "My dear friends, I appreciate all that you have done for me. But there is another who is far greater than I who is your Guest every Sunday. Are you ready for his coming? Let us think only of God and prepare our hearts for him."

The people grew very quiet and thoughtful. In their excitement over the visit of the famous man they had forgotten God and they were ashamed. —Retold from an unknown source.

PRAYER.

POEM. "I Think of God in Church," Ione Sikes, in *My Own Book of Prayers*.

GUILTY

By Belle Chapman Morrill

*Blessed is the man that walketh not
in the counsel of the wicked,
Nor standeth in the way of sinners,
Nor sitteth in the seat of scoffers.*
—Ps. 1: 1

It may be that I have no need to pray
Lest my feet tread the wicked's secret
way,

Or lest defiantly I take my stand
With sinners. Mine a guilt of subtler
brand,

Too often written on Thy balance-sheet—
The times I sat upon the scoffer's seat!

HYMN. "Holy, Holy, Holy."

OFFERING AND RESPONSE. "We Give Thee But Thine Own" (vs. 1).

August 11. We Worship God at Home

PRELUDE TO WORSHIP. Brahms' Lullaby.

CALL TO WORSHIP AND RESPONSE. Same as first Sunday.

HYMN. "For the Beauty of the Earth" (vss. 1, 2, 3). As we sing this hymn let us think of our own homes and thank God for them.

SCRIPTURE. Religion in early Hebrew homes. Deut. 6: 4-9.

DISCUSSION. Did these fathers and mothers teach just words to their children, or did they teach by their loving care and example? How can we worship God in our homes? When can the whole family think of him together? (Suggest use of *The Secret Place* or other devotional book.)

POEM. "In Our Home," Edith Kent Battle, in *My Own Book of Prayers*. (Time will be well spent in reading this poem over several times until the children memorize it.)

HYMN. "Father, Lead Me Day by Day" (vss. 1, 2, 3).

PRAYER. Gratitude for homes. Prayer that they may be a place where we find God and worship him.

OFFERING AND RESPONSE.

August 18. We Worship God Outdoors

PRELUDE TO WORSHIP. "God of the Earth, the Sky, the Sea."

CALL TO WORSHIP AND RESPONSE. Same as first Sunday.

HYMN. "This Is My Father's World" (vss. 1, 2).

DISCUSSION. When do we think of God outdoors? Can we worship God there? (Some of material used last month may be recalled. If the vacation school course, "Learning about Our Church," by Ellen E. Frazer is available, read the poem "The Church Out-of-doors" to be found in it.) Is every place outdoors beautiful? How can we help to make it beautiful. (Gardens, picnic grounds, and the like.)

STORY. "A Man Who Helped God."

A small church stood on a corner lot in a great city. Other buildings crowded close, but there was a small garden plot behind the church. One day a new minister came. He looked at the open lot and saw that the ground was brown and dry and littered with papers. No grass

grew there; only a scraggly old tree. He thought, "God meant for this world to be a beautiful place. Surely he is not pleased with this lot."

So he went to work. No one helped him or paid much attention. But when spring came they noticed that the ground was covered with new green grass and a bed of pansies made one corner bright. As the years went by, people of the neighborhood watched with interest. Shrubs and bushes appeared, a hedge grew green and tall to hide the old fence, flowers made it bright, and the old tree seemed to take on new life and beauty.

On Sunday evenings the people took their chairs and hymnbooks outside into this garden and sang their praises to God. Others passing by took off their hats and thought of God, too. Surely God was pleased with this man who made this spot beautiful.

PRAYER. We thank thee, God, for the beauty of the world. Help us to keep it beautiful and to worship thee. Amen.

HYMN. "Fairest Lord Jesus."

OFFERING AND RESPONSE.

August 25. We Worship God When We Are Alone

PRELUDE TO WORSHIP. "Speak to Thy Child, O God."

CALL TO WORSHIP AND RESPONSE. Same as previous Sundays.

STORY. Recall story of Samuel, using picture, preferably one that shows Samuel as a young boy rather than as a very small child, and Scripture story found in 1 Sam. 3: 1-10.

HYMN. "Speak to Thy Child, O God."

DISCUSSION. God's constant presence, and willingness to help us at all times. Several poems in *My Own Book of Prayers* might be read (pages 33, 34, 36, 37) as examples of children talking to God. Hymn, "Father, Lead Me Day by Day," may be discussed phrase by phrase.

HYMN. "Father, Lead Me Day by Day" (vss. 1, 2, 3).

PRAYER. "Dear Father God, we are so glad to know that you are always with us. It helps us never to be afraid and to have courage to do what we know is right. May we remember to talk to you every day and to say thank you for your wonderfully good gifts to us. Amen." (Sentence prayers by the children would be most appropriate. Be sure not to force them, but to let them come naturally.)

OFFERING AND RESPONSE.

EVERY person should make a habit of reading and studying the Bible, not simply to be informed concerning its contents, but to learn to live successfully.



THE NURSERY CLASS IN AUGUST

(Concluded from page 23)

scrapbook for a sick friend, but this does not have much value unless the children know the sick child. Since they did not know of a sick child from among the group, they acted the story by building play yards with blocks. Dolls were quickly cut from paper and used as the two friends who played in each other's yard. It was suggested that they play going home to bed and all lay down on clean sheets to rest; then it was time to get up and dress and go out to play. They sang "We Have a Happy Time" and then the pianist began to play "We Are Glad for Friends" and some joined in singing this, while others went back to the toys until parents came for them.

What Happened the Third Sunday

This Sunday the leaders planned to talk about families and to help the children to appreciate fathers and mothers. One of the teachers had made a cardboard house. This was on a table, and pictures of families doing things together and of fathers and mothers were on the rails and tables. The children's interest was caught, as they entered, by the yellow cardboard house, and as they gathered around the table they talked about their own houses. Some could not tell what color their own was, so the teacher got the box of crayons and asked them to find the colors which looked most like their houses. This suggested drawing, so large pieces of heavy wrapping paper were brought out and they drew pictures of houses and put them on a table to keep until they left for home. One of the teachers said she knew a story about Billie's house and told

"My Own Father and Mother," using Billie's name and adapting the story to his own situation. Of course, this had to be told over and over, using each child's name. She then made cutouts of children and Father and Mother and they put them in the cardboard house. She then held up five fingers and said, as she designated each finger as a member of the family and her closed hand as the house:

"Father and mother and children three,
Live here in this house, you see.
One comes out and goes away,
Two come out and go away,
One stays in and cooks and sweeps,
One stays in and sleeps and sleeps."

She suggested that they find their families in the pictures, so some time was spent in looking through them and picking out each one's family and talking about the things they did together. She then said she would like to thank God for fathers and mothers and they bowed their heads while she repeated a short prayer of "Thank you" and began to sing "We Are Glad for Mothers." They joined in and then wanted to sing "We Are Glad for Fathers." It was not quite time for the parents to come so they played building houses with blocks and keeping house until time to go home.

What Happened the Fourth Sunday

A few new pictures were added to those in the room. On the rail was "Mother Sewing" from the picture set. There were also pictures of office buildings and cars, and fathers doing things about the house or yard. As the children entered, attention was called to the pictures and conversation ensued about the things that our own fathers and mothers do to keep up the home and to make us happy. The story was told about "Margaret's Mother." Daddy must not be forgotten so the teacher made up a story about Johnnie's daddy and how Johnnie helped him mow the lawn. They were encouraged to tell what Mother or Father does for them, and acted out the various things as they sang (fitting words to action). "Mother stirs and stirs this way, making cake for me today," and "Father works and works this way, mending toys for me today." As each child told of something Mother or Father does, they acted it out in this way. It was suggested then that they play Father or Mother. Some took care of the dolls as Mother takes care of them. Others set the table for Father and one of the boys played that he was Father coming home tired from work. Before they left, they gathered around the piano and sang "We Are Glad for Mothers" and "Fathers" and thought of some nice things they could do for them when they got home.

We Depend on Them¹

By BLANCHE HOKE

INTRODUCTION

THIS unit has not been planned merely to duplicate some social study carried on by the children in their day schools. Through the four weeks during which it will run, it is true that the juniors will discover workers and their work, but the purpose of the unit is to make them conscious of God's plan whereby each is dependent on others and each in turn helps others. By helping our juniors to gain this consciousness we shall be helping them to become more conscious of their ability to help God to carry out his plans for the world.

Desired Outcomes of the Unit

Through this unit we hope the juniors will attain:

1. A realization that God is still working in his world, and that he has planned the world as a place in which we shall live and work together.
2. A wholehearted respect for workers who do their work well.
3. Honest respect for work as a necessary part of community life.
4. A growing attitude of responsibility for their own work and the recognition that work as a contributing factor in our life together.
5. Appreciation of the fact that Jesus chose workers for his closest friends.

Development of This Unit

Much of the benefit of the unit will depend upon whether or not the juniors themselves discover the workers upon whom they depend and the ways in which the work benefits them. The adult leader should be alert for opportunities to help the juniors to think and discover for themselves, using their present knowledge and as many of their own plans as are practicable.

We shall not want the juniors to stop with this knowledge, however. Probably we shall find that informal occasions give us the best opportunities for leading them farther into a realization that all workers are working with God. Worship will help, and the subject will come up informally in conversation in the group. The adult leader's own realization of this fact will have an important influence on the thinking of the group, without the "moralizing" that will deaden rather than enliven thought. As the juniors gain a better realization of the way in which the world is bound

together they will be able also to realize better that such a great plan must come from a great Planner.

Source Materials

The Workers Themselves

Some of these workers may be invited to visit the group and answer questions. Others may be visited singly or by small groups, and occasionally the group as a whole may be able to visit a factory or farm between Sundays.

Pictures

Newspapers, magazines and advertising booklets will furnish pictures of contemporary workers or their work.

Pictures of Bible workers also will be valuable. These may be secured from discarded primary leaflets or ordered from W. A. Wilde, 131 Clarendon Street, Boston, Mass., at a small cost. (Write for catalogue of religious pictures.)

The Japanese print referred to in Session Four may be secured in art stores or department stores in many places; or you may order it from the Shima Art Company, Inc., 16 West Fifty-seventh Street, New York City. They will send you a leaflet telling about their prints.

Books

You may be able to secure books about workers from the juniors' libraries and social science-books from school teachers in your community. Some books may be found at small expense at the five- and ten-cent stores. The following books will be useful:

The New Wonder Book of Knowledge, by Hill and Johnston. John C. Winston Company. Price, \$2.50.

Wonder Windows, by Eugenia Eckford. E. P. Dutton & Co., Inc. Price, \$1.50.

Children of the Handcrafts, by Carolyn Sherwin Bailey, Viking Press.

The Petersham Books. John C. Winston Company. Price, 60 cents each:

The Story Book of Gold,

The Story Book of Iron and Steel,

The Story Book of Coal,

The Story Book of Oil, and the like.

In addition to the written text these contain interesting pictures and graphs telling of work done in securing these commodities or work done by means of them.

Motion Pictures

News reels and short films of various sorts often have a contribution to make. Keep in touch with films in your neighborhood and use them in discussion to recall some of the discoveries of the unit.

At Home

Help the juniors to think of the work of members of their own families as part of this plan and linked with the welfare of the community as a whole. Study the radio programs and help the juniors to discover any scheduled along these lines in which they will be interested.

Session I. August 11

WORKERS WE LOOK FOR EACH DAY

During this session the juniors may become acquainted with those workers who are a part of their daily life but of whom they often are not conscious. They may begin to see that God's plan makes all workers necessary for the common good of us all.

Adult Leader's Preparation

Study the material in *Juniors* for August 4. You will wish to discover in advance just who among the "workers we look for each day" enter into your juniors' lives, and what their school has done to increase their appreciation of workers. You will need to meet with the junior leader, helping him as needed. Probably he will need help in finding pictures of workers and in choosing juniors to help in the meeting.

Session Outline

LOOKING AT MATERIALS AND DISCUSSING WORKERS.

REPORT. "A Worker Who Never Fails." (By a junior.)

CONVERSATION AND DISCUSSION. (Junior leader.)

MAKING PLANS. (Adult leader.) The juniors may divide into committees to find out more about each kind of worker listed (the titles of the session) and to report at the next meetings, one each time. The committees then may meet to plan for their reports, trying to find different and interesting ways of reporting. Dramatization, pictures, stories and other methods may be used. The adult leader will need to guide this planning carefully.

REPORT. "Some Workers of Long Ago." (By a junior.)

DISCUSSION. (Junior leader.)

QUIET MUSIC. "O Master-Workman of the Race" or "Building."²

HYMN. The one used for quiet music above.

SCRIPTURE. John 5: 17.

POEM. (See *Juniors* for August 4.)

TALK. (By a junior.)

HYMN. "Workers Together."

PRAYER. (Adult leader.) Expressing a desire to do our share in the work of the world.

² These hymns may be found in *Hymns for Junior Worship*. The Judson Press. 1940. Price, 75 cents, single copy.

¹ From outlines copyrighted by the International Council of Religious Education.

THE JUNIOR SOCIETY

Session 2. August 18

WORKERS WE SOMETIMES FORGET

There is no sharp line of demarcation between the workers about whom we thought last session and those we consider this week, except that today we emphasize some of those whom we are more apt to forget and whom we may not see every day.

Adult Leader's Preparation

You should be ready to help the junior leader and the committee to report this week to use their own discoveries and adapt the plans for this session. You will want to do some preliminary thinking about a visitor who might be invited to come to the group at the next session. The story, "Some Nighttime Workers" (*Juniors*, August 11) is written with a city in mind. The junior who is telling it may need your help in adapting it to your own community.

Look ahead to the plans for the fourth session and start now to find a Japanese print to be used for a picture study.

If you can secure a copy of *Juniors* for March 10, 1940, you will find a picture page of coal-mining that will be helpful.

Session Outline

AS THE JUNIORS ARRIVE. Members of committees may discuss plans for their reports. The juniors may share books and pictures about workers brought by some of the juniors and their leader.

QUIET MUSIC.

SCRIPTURE. Luke 22: 27b.

HYMN. "O Master-Workman of the Race."

POEM. "A Prayer." (A junior.)

SCRIPTURE. Gal. 5: 13b.

HYMN. "Building."

SCRIPTURE. Job 28: 1-11.

HYMN. "The Fathers Built This City."

PRAYER. Adult leader. Expressing thanks for the workers we sometimes forget.

COMMITTEE REPORT.

REPORT. "Some Nighttime Workers." (A junior.)

TALK. "Other Workers We Sometimes Forget." (A junior.)

PLANNING FOR A VISITOR.

DRAMATIZATION. Suggestions are given in *Juniors* for August 11. You will need to guide this planning.

OTHER ACTIVITIES. (Continued from last week.)

Session 3. August 25

MAKERS OF USEFUL THINGS

This week the juniors will look about them to discover how many "useful things" are necessary in their everyday living.

Adult Leader's Preparation

A problem enters into this whole question of the makers of useful things doing their work well. It is the problem of some so-called "modern business methods." Many workers do not receive wages that enable or encourage them to do their work well; their employers give as an excuse that they themselves would not be able to make their business pay if they should give higher wages. And we who use the products have our part in making this problem greater, for many of us are guilty of wanting to buy things at the lowest possible cost, without much thought as to whether that cost enables the manufacturer to pay living wages and still make the profit to which he is entitled. Perhaps your juniors have come in contact with this problem, and will raise the question. If so, you will need to guide them wisely into seeing that we all have a part in making it a problem; that it is something we must all try to solve; that problems such as this cannot be solved quickly, but need the thoughts and prayers and efforts of all of us each doing our share.

You should be prepared to lead the group in an appropriate prayer during the worship and to help in any other way that the junior leader suggests. The committees will need your guidance in carrying out their plans. You also should help the juniors to choose and plan for the charts and posters they will make.

Session Outline

AS THE JUNIORS ARRIVE. Committee work and conversation with the visitor if one is present.

REPORT OF COMMITTEE. This will be made as planned by the committee.

STORY. "The New Scarf." (A junior.)

DISCUSSION. (Junior leader.)

STORY. "In the Carpenter Shop." (A junior.)

DISCUSSION. (Junior leader.)

MAKING A GROUP PRAYER. As the juniors suggest workers and the things they contribute for which we should be thankful, you may list them on a blackboard. Help the group to put all the ideas together in good form; then lead them in using their prayer.

WORK ON POSTERS AND CHARTS. Make sure that the pictures and information being chosen are appropriate and have possibilities for development. The juniors will follow your suggestions if you make them as one of the group.

DRAMATIZATION PLANS. (Junior leader.)

QUIET MUSIC.

SCRIPTURE. 1 Thess. 4: 11b.

HYMN. "The Shipbuilders."

PRAYER. Adult leader.

HYMN. "Building."

Session 4. September 1

MAKERS OF BEAUTIFUL THINGS

This Week as Part of the Unit

This week the juniors will be doing two things: thinking about makers of beautiful things and summarizing the discoveries they have made during the unit. The summarizing will show whether the unit really should come to a close this week or whether it should be lengthened for your group, with the juniors doing further research and reading. In any case they should not feel that with the close of the unit they will forget all about workers. Rather, the unit should be the beginning of an interest which will continue, though it may not remain in the center of the group thinking.

Session Outline

AS THE JUNIORS ARRIVE. Committee will do final work on its report. Other juniors will bring up to date the projects worked on.

REPORT OF COMMITTEE.

PICTURE STUDY. (Junior leader.)

STORIES. "A Worker in Brass." "Workers in Old Days."

DISCUSSION. Be ready to lead the juniors to recall other makers of beautiful things old and new, contributing to the discussion yourself.

DRAMATIZATION. Think ahead of time of a few possible ways for the juniors to share this dramatization. Help them to choose and carry out one plan.

COMPLETING ACTIVITIES. Be prepared to help the juniors to check up on and complete all their projects.

SUMMARIZING. Lead this part of the session yourself.

The juniors may bring together all the things that they have made, and may evaluate them, deciding what show signs of good workmanship and what show the need for improving workmanship in the future.

They may then be led to list on the board some of the things they have discovered about workers during the unit. Part of the listing will include the kind of workers they have learned about, but the discussion should not stop there. They may think further as to whether all these workers are needed, and whether any of us could get along without the other workers. They may then decide what they have discovered during this unit about God's plan for his people as they live together.

QUIET MUSIC. "My Master Was a Worker."

POEM. (A junior.)

HYMN. "All Things Bright and Beautiful."

SCRIPTURE. Phil. 4: 8.

PRAYER COMPOSED LAST WEEK.

HYMN. "There's Not a Tint That Paints the Rose."

Young People's Leader

Salvage¹

A Peace Play in One Act

By DOROTHY CLARKE WILSON

Characters

Margaret Lambert
Celeste Lambert
Frederick von Gratz

Scene

The living-room of a family in average circumstances.

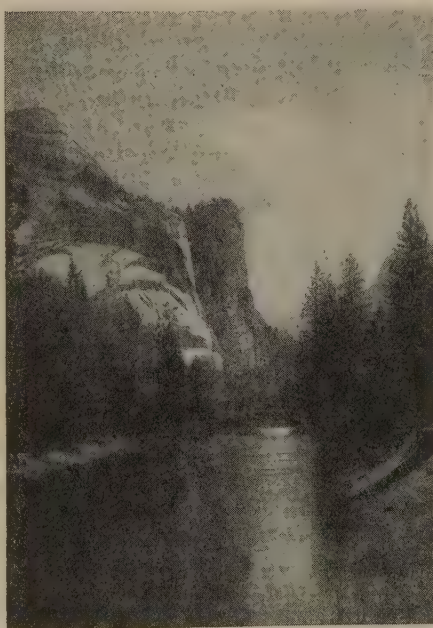
Time

The present. The war referred to is the World War of 1914-1918.

Concerning the Characters

MARGARET LAMBERT, somewhat over sixty, little and frail, but she possesses the length of the thin birch that somehow has made toughness and strength out of its own weakness. There is about her whole person a certain serenity, as of one who has experienced life to the full—its bitterness as well as its joy—and has found it good. To be sure, the bitterness has succeeded in drawing lines upon her face, making a faint network of wrinkles about her fine, sensitive features. But the features themselves remain untouched. Whatever of doubt or perplexity, even of rebellion they may once have held, her eyes are now calm and clear, her lips smiling and tranquil. She is dressed simply and becomingly, her gray hair drawn back loosely and gathered in a knot at the neck. CELESTE LAMBERT—a woman neither young nor old, but of that indeterminate age when life is measured in terms of inward growth rather than of outward aging. She feels that if she could recapture some of the adventurous dreams and courageous spirit of youth, she might also recapture some of the youthful beauty she must have had. But for Celeste life has long ago lost its adventure, as well as its dreams. Both buried beneath a few feet of soil in northern France. Nor has life brought to her even a small measure of Margaret's tranquillity. Life to Celeste is a thing of aimlessness, of turmoil. Life's disappointments have left her, not broken, but defiant. Her shoulders are even straighter, perhaps, because of what life has done to her, and, though the eyes are a bit hard and the lips a bit mocking, at least her head is held high, and the eyes face straight ahead. She is dressed simply and modestly in black, but she feels that dress, coiffure, etc., are unimportant to Celeste. They are all externals.

FREDERICK VON GRATZ, somewhere in his forties, also gives that impression of being neither old nor young. He is a refined, well-mannered gentleman, an artist by temperament and occupation. There is about him, however, a certain restraint, almost approaching shyness—a sort of puzzled detachment, as though he never felt quite sure about what life was going to do to him next. This gives him an intense earnestness and a seriousness of aspect that in a less attractive personality might be almost forbidding. He is dressed, faultlessly, in evening clothes, but his habit of running his hand in a swift gesture through his hair gives it a slight appearance of untidiness.



SOME SECRET PLACE

By Leona Punshon

I must have some secret life
Known only to God and me,
Free from all external strife,
Bound in deep security;
A life composed of sudden rain
And sun in changing skies,
Far from noise and senseless pain,
And safe from curious eyes.
I must go and be apart;
I must touch the earth, and then
With this secret in my heart
I can face the world again.

SCENE. The living-room of MARGARET LAMBERT's house. It is a comfortable room, entirely feminine in its arrangements. Entrance, U. R. C., out of doors. Entrance, R., into parlor and music room. Entrance, L., into kitchen. U. C., a fireplace in which a wood fire is burning. L. C., a table with a shaded lamp, and on the table the large, framed photograph of a young man. There is something contagious in the face in the photograph—something that compels the attention—and it is placed so that the light of the shaded lamp may fall full upon it. In the confidently poised head, the full, smiling lips, the laughing eyes, there is all the contagion of life and youth and adventure. At one side of stage a comfortable rocker and small sewing table, with a bit of sewing on it. Other easy chairs and articles of furniture as desired. Somewhere in evidence a plant stand or fernery, with potted plants, and over the fireplace, a bouquet of white roses. The stage is lighted, not too brightly, by overhead or wall fixtures, operated by a switch located on the stage.

(As the curtain rises the stage is very dimly lighted, as by moonlight falling through a window. MARGARET and CELESTE enter U. R. C. MARGARET goes to the switch and places her finger upon it, but hesitates to press it.)

MARGARET (with a slight catch in her throat). I—I almost hate to turn on the lights. It almost seems as though it might break the spell, doesn't it?

CELESTE (still standing just inside the door). What spell?

MARGARET. Why—the spell of the music. I still feel as though I were floating in it. It's all about me—like a shiny, silvery web. I—I believe I could almost climb up on it and touch the stars. Don't you feel it, too, my dear?

CELESTE. No. I don't. I don't feel anything of the kind.

MARGARET. Not even the slightest bit of tingle along your spine—as though you were somehow vibrating in tune with all the harmony that keeps the universe in motion?

CELESTE. No. My vertebrae don't get in cahoots with the infinite that easy.

MARGARET. Oh dear! You've spoiled it! I'll have to turn the lights on now. (She snaps the switch, and the room becomes softly lighted. The two women are revealed. CELESTE comes downstage, R., stands still for a moment, then with an automatic gesture removes her wrap and throws it down on a chair. MARGARET, only half seriously but with a certain triumph.) No! No—they

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Stanley A. Gillet

VESPERS

By Lela Susan Wright

I raised my eyes
And grew a little braver
From having caught a glimpse
Of mountains topped with trees.
I felt my body
Tingle with a certain strength,
As older disappointments
Left with the evening breeze.

I raised my eyes
And knew a holy hush
Fell on my soul, as leaves
Drop softly on the sod.
A Presence came
And stood with me,
And with my eyes on mountaintops,
I knew Almighty God.

haven't spoiled it, after all! Neither the lights nor your horrible slang, my dear. (With a low little laugh.) I—I'm still floating! My spine is still a-tingle!

CELESTE (turning with a sudden outburst of emotion). Margaret! Don't! How—how can you!

MARGARET. How can I what, my dear? Have my spine a-tingle? (As CELESTE turns away without answering.) That's easy. The thing harder to explain is how you can't. After being immersed for two whole hours in a perfect flood of melody—

CELESTE (dropping into a chair). But—how could you even enjoy it when you must have been sitting all the time and thinking about—him! You cared about him a little, didn't you? You were his mother!

Shouldn't his mother care as much about him as his wife?

MARGARET (quietly). Oh! Oh—I see. You mean Philip. (She moves to the table, rear, and stands looking down at the picture. She turns the table lamp on above it, and the picture suddenly seems to stand out, like a living thing.) Yes. You would have enjoyed it tonight, wouldn't you, boy? Once—when he was playing that old favorite of yours at the end—I almost imagined it was you standing there.

CELESTE (passionately). Don't you care at all? Doesn't it mean a thing to you?

MARGARET (puzzled). What, child? What do you mean?

CELESTE. It might have been Philip playing there tonight! He could have played like that. I know he could have played like that!

MARGARET (softly). Yes, I think perhaps—he might have played like that—if he had lived.

CELESTE. He had the genius—and I could have helped him. I—understood him, and—I was his wife.

MARGARET (gently). Yes, dear. I know. Of course you could have helped him.

CELESTE (rebelliously). It isn't fair! Life isn't fair! I hate it all. I hate—life. I hate this—Frederick von Gratz!

MARGARET. Celeste—my child!

CELESTE (getting up and walking back and forth, her body as well as her mind in restless tumult). Why should he have everything and Philip nothing? This—this German—! Why should he have a whole world at his feet! Why should life give him so much, when Philip hasn't even life at all! I tell you—I hate him—hate him!

MARGARET. Celeste, my darling—don't! Hate has hurt us so much already. (She sits down in the chair by the sewing table, and takes up the bit of sewing.)

CELESTE. Yes—and I hate that other German that Kathleen is going to marry. Isn't it enough that they should have taken Philip away from me—that now another one of them should take Philip's child? I tell you, life has hurt me enough already. I'm not going to let it do this to me, too.

MARGARET. Be careful, dear—be careful. Kathleen is such a child. She doesn't know what it means to suffer. And from her letter she's so very much in love.

CELESTE (standing by MARGARET's chair). Why did this have to happen to me, Margaret? After all I've had to bear! She's all I have now—of Philip—and I'd planned so much for her. She would have done all the things Philip dreamed of doing—I'm sure of it! She was so like him—except that the music was in her voice instead of in her finger tips! And I've worked so hard to give her the chance to study!

MARGARET. I know, dear. I know.

CELESTE. It would be hard enough, to have her want to leave it all to get married! And now to have her write about this German—this German Karl!

MARGARET (placidly). He looks like a nice boy in the snapshot she sent. Let's see—she said he was studying to be a doctor, didn't she?

CELESTE (walking to the table and looking down at Philip's picture, then walking back again). Yes. He's almost finished his

course. He's sailing—in June. And he wants to take her with him—(her voice becoming high and strained) he wants to take my Kathleen back with him—to—Germany! But he shan't! I shan't let him! I know a way to stop him!

MARGARET. Celeste—my dear! You are nervous and unstrung. Kathleen's letter has upset you—and then on top of that your hearing this German violinist this evening! It's brought up so many old memories.

CELESTE (almost hysterically). Yes, I know a way to stop him, and I'm going to do it. When she reads my letter, she won't want to marry him!

MARGARET (dropping her sewing and looking up at CELESTE in quick alarm). Celeste! What have you done? What have you written?

CELESTE (more quietly now, with a smile of triumph). Enough—so that she will hate him, I hope. Enough—so that she will never want to become the wife of the son of some man who might have—might have killed her own father!

MARGARET (quietly). You—have sent this letter, Celeste?

CELESTE (producing a sealed and addressed envelope). No. Not yet. But I'm going down now to mail it. See—it's all sealed and addressed. It will go out on the early morning train, and it will reach her in New York by the next day sure.

MARGARET (troubled). Celeste—my darling, are you sure? You got her letter only today. You haven't had time to think things through.

CELESTE. Haven't had time! Haven't had time—to think! (She laughs bitterly.) After all these years of thinking—years of emptiness—and you say I haven't had time!

MARGARET (folding her sewing and putting it neatly on the table). But we're not living in the past, Celeste.

CELESTE. Oh, it's no use, Margaret! You wouldn't understand. You couldn't have cared—not the way I did—even if he was your son. I believe—I believe you'd even forgive the man who killed him!

MARGARET. Please, dear—be careful. Three lives are enough to be spoiled.

CELESTE. Don't you see? That's why I've got to save her. And I believe this will do it. She remembers her father, Margaret. She used to worship him. She was heartbroken when he went away to war—

MARGARET. And—she loves Karl, too— (Quietly MARGARET gets up and begins setting the room to rights for the night. She straightens the things on the little table, and, picking up CELESTE's coat from where it was carelessly thrown, she folds it neatly and lays it over the back of the chair. Then she goes to her plants and examines them carefully, picking a leaf from one, pressing the soil about the roots of another, after the manner of the true lover of flowers. It is evident, however, that her mind is on the conversation rather than on the things she is doing.)

CELESTE (with the calm assurance that has followed her tempestuous outburst). After she's read my letter she won't love him. She'll hate him as much as I do, Margaret—as much as I hated this Frederick von Gratz tonight. Once—they would never have cheered and applauded him like

It wasn't so many years ago, either. German artist would never have dared to try even in a small town like Shadyhurst. They would have hissed him off the stage.

MARGARET. Perhaps—it is well that the world can forget its hate so quickly—like the children. Sometime—maybe—people will grow up and learn not to hate at all.

(With a final tender touch for the last time, MARGARET goes out. L. CELESTE picks up her coat and with a determined air puts it on. She is nearly at the outside door when MARGARET re-enters carrying a pitcher of water.) Where are you going, dear?

CELESTE *(briefly)*. Down to the mail box. I'll be right back.

MARGARET *(quickly)*. Oh—please, dear—wait a minute! Before you go, won't you—won't you just water the plants for me?

CELESTE. Won't they wait? Oh, all right! *(She removes her coat and takes the pitcher.)* Your flowers are as bad as a baby with bottle feedings! I suppose they're to be tended at just such a time. *(She starts to water the plants.)*

(There is a silence while MARGARET picks up CELESTE's coat from where she has just laid it down and, folding it carefully, lays it, before, on the back of the chair.)

MARGARET. I must water the roses again tomorrow. Did you notice them today, Celeste? *(She goes to the mantel and gently touches the roses in the vase.)*

CELESTE *(lifting her head)*. What's that? I wasn't listening.

MARGARET. The roses. I asked you if you noticed them.

CELESTE. Oh! Why—yes, I noticed them. They—they look lovely, don't they?

MARGARET. I've never seen them lovelier. The ramblers, especially. You'd think they spoiled the place, the way they've spread themselves all over everything. *(Laughing.)*

It's morning I gave the grocer's boy a whole bushel basket full.

CELESTE *(whose mind is still on other things)*. Why do you suppose he came here, anyway?

MARGARET. Who, dear? The grocer's boy?

CELESTE. No. Frederick von Gratz. You wouldn't think he'd waste his genius in a tiny little town like Shadyhurst—after having lived in all the big cities of the east. And they say he's making only a short tour of America.

MARGARET. People on Main Street need beauty just as much as those on Broadway.

CELESTE. But they don't always get it. The Von Gratzes aren't usually interested in casting their bread of beauty on the waters just for the sake of feeding the poor masses.

MARGARET. There, that reminds me! Our talking about the bread of beauty. We still got the bread to mix up for tomorrow's baking. It won't take long, though. I've got the dry stuff all mixed.

CELESTE. Oh, what's the use! Why bother to mix bread twice every week when there's just the two of us! As if there were any plan or method to the life we lead! Why not just go out and buy a loaf?

MARGARET. Oh, it isn't any bother. I always bake bread on Fridays. It wouldn't seem natural not to. *(MARGARET goes out, L.)*

(CELESTE finishes watering the plants. She wanders aimlessly to the table and draws the lamp nearer so that the light falls more clearly upon Philip's photograph, then goes and snaps the other lights off. She stoops down and looks at it, leaning her elbows on the table. Finally, she goes to the chair where her coat lies and is just about to pick it up when a knock sounds at the outside door. She looks toward it, waits, but makes no move to go. The knock sounds again. CELESTE shrugs her shoulders, goes to the door, and opens it. She cannot see who it is outside.)

CELESTE *(after standing for a moment and waiting for the man outside to speak)*. Well?

FREDERICK *(outside, a bit apologetically)*. I—am looking for a Mrs. Lambert.

CELESTE. Well, this is Mrs. Lambert's house. *(More briskly as FREDERICK hesitates.)* But—it's very late. Did you have some business with Mrs. Lambert?

FREDERICK. May I come in? Just for a moment? Really, I—I will not think of stopping but a moment.

CELESTE *(standing aside reluctantly)*. Why—why, yes, I suppose so.

(FREDERICK VON GRATZ enters. He carries a violin case and is still dressed in evening clothes. He lays his violin case down, very carefully, but stands just inside the door, making no motion to come forward, as if hesitant to thrust himself any further into a place where he might not be welcome, yet possessed of a quiet and steadfast determination to do so.)

FREDERICK *(bowing with that elaborate courtesy which is suggestive of the old world rather than of the new)*. You—are very kind.

(CELESTE meanwhile has gone to the wall and snapped the switch. She turns now and faces him, sudden recognition in her face. Her manner changes instantly from indifference to hostility.)

CELESTE. Oh! So—it's you!

FREDERICK *(gravely)*. You know me, then—who I am? *(His English is careful and precise, and he speaks with the slightest suggestion of a German accent.)*

CELESTE. Yes. You are Frederick von Gratz. *(A mocking light appearing in her eyes and a bit of a slur in her voice.)* The one and only Frederick von Gratz, who just six months ago made his debut in Paris and has since been proclaimed by critics to be one of the world's greatest living violinists—second, perhaps, only to the great Kreisler. *(She repeats the words glibly, somewhat after the manner of one intoning an advertisement.)*

FREDERICK. The madam is most kind. *(He bows again, gravely.)*

CELESTE. Not at all. I'm only repeating what the sign boards have been telling us for the last three weeks.

FREDERICK. You were perhaps there to-night? You heard me play?

CELESTE *(tonelessly)*. Yes. I was there. *(He waits for some further comment, but none comes.)*

FREDERICK *(taking another step or two into the room)*. Perhaps I should explain—why it is that I am here—why I have thrust myself upon you, with such presumption—and so very late. You see, I was on my

The Call of America to Her Young People



The call is for young people of pure motives and sincerity such that it will be evident that they are not working for their own benefit, but for that of the needy men and women of the world. . . . The call is for young men and women who are sure of the Unseen World and walk with sure tread among the ultimate verities; in other words, young people who know God and Jesus Christ, his Son. For what the world needs above all else is God, and only those can introduce men to him who are living in his presence.—*International Journal of Religious Education*.

If Another Wins

By Nelda Brown

If another wins the prize
I have sought,
Or succeeds where I have failed,
May no thought
Caused by hate or jealousy
Mar my soul
With the loss which comes from lack
Of self-control;
Rather, may I now rejoice
Just to know
He has labored well and won,
And tell him so.

Presently FREDERICK puts the picture down and, leaving the table, walks a little way downstage, R. He is standing with his back to the entrance when MARGARET enters.)

MARGARET (*graciously*). Our little house is indeed honored to have the great von Gratz as its guest.

(FREDERICK turns quickly, stands looking at her a moment, then comes forward, his manner a mixture of eagerness and deference as he takes both her hands.)

FREDERICK. Ah, yes! You look just as I had thought you would—just as I had pictured you this while in my mind.

MARGARET. Just as you had— But—surely you must have made some mistake. The great von Gratz could know nothing of me.

FREDERICK (*after a moment's hesitation*). Ah! But you forget. I have seen your roses.

MARGARET. My—roses?

FREDERICK. Did she not tell you? I noticed them today—in your garden—as I passed by. And I had to find out if you were like them. It was unpardonable, I know, at this late hour, but—I hope you will forgive me.

MARGARET. Forgive you! But—there is nothing to forgive. My roses and I—we have been most deeply honored. (*She sits down in the rocker by the table, and motions FREDERICK to a seat. He sits down, R.*)

FREDERICK. My mother used to grow roses like that in her Prussian garden. I cannot remember her. But I remember her roses.

MARGARET (*softly*). You mean—she died?

FREDERICK. Yes. When I was a little fellow—only three. She—was never well after I was born.

MARGARET (*with quick sympathy*). Oh, what a pity! And I was thinking tonight when I was listening to you play—how very proud it must make your mother feel!

FREDERICK (*leaning forward, earnestly*). You think then—you really think—I played well enough—to make a mother proud? If—if I were your son—would you be proud of me?

MARGARET (*softly*). My dear boy, if you were my son—I would feel that it was well worth suffering—even dying for—just to have a share in giving so much of beauty to the world.

FREDERICK (*after a pause, in a very low voice*). You—cannot know what it means to me to hear you say that.

MARGARET. I do know a little of the way a mother would feel, because I once had a son myself. And he, too, had his dream. But—he wasn't quite so fortunate as you.

FREDERICK (*quietly*). Yes. I know.

MARGARET. You—know?

FREDERICK. The lady who let me in—she told me.

MARGARET. Oh! (*Getting up and going to the table.*) This is his picture. (*She picks it up, as if about to show it to him.*)

FREDERICK. Yes. I have been looking at it.

(*She puts it down again, and goes back to her chair.*)

MARGARET (*with that soft little laugh that again might be but a catch in her throat*). Life is strange, isn't it? Here you are—a son without a mother—and here I am—a mother without a son.

FREDERICK (*slowly*). Yes. Life is—very strange.

MARGARET. It must be wonderful to create such beauty. And yet—a genius such as yours has to be dreamed—and agonized—and labored into being. Tell me—have you always wanted to be a violinist?

FREDERICK (*after a pause*). Not always. There was a time when I didn't want especially to be anything. Oh, I played, of course—and painted some—and knew several languages. But—it was in the war I decided I wanted to be a violinist.

MARGARET. Oh! Then you were—in the war? You look like—such a boy.

(CELESTE enters quietly and stands behind MARGARET's chair. FREDERICK is too intent on his conversation with MARGARET to notice her.)

FREDERICK (*hesitantly*). It was a—strange experience that caused me to decide. (*Leaning forward with a sudden impulse.*) I wonder—would you mind if I should—tell you? In all these years I've never told a soul, but—I'd like to tell you—

MARGARET (*gently*). Of course. Some times it helps to tell things. (*As though to put him at his ease, she takes her sewing from the table and starts working on it.*)

FREDERICK. It's—getting late. Perhaps I ought not to bother you.

MARGARET. Nonsense! It won't hurt me to be up late once. If you really want to tell me—

FREDERICK. I—do want to tell you. But—I'm not sure I ought to. It's—not a pleasant story.

MARGARET (*understandingly*). Pretend—I'm your mother, if you want to. I haven't any son to tell me things, you know.

FREDERICK. Yes. Yes—I know. Well, I'll make it just as—brief as possible. It—was in the last year of the war—that the thing happened. . . . (*Pausing. When he speaks again his voice is strained and taut, and the words seem to come jerkily, in fragments. He leans forward in his chair, sitting with his head slightly bowed, as if he were not speaking directly to MARGARET but living through for himself the experience he is narrating.*) Four years it was—since we had started fighting. After four years of—that—things happen to you. . . . Your body becomes a machine, your mind the motive power behind it. You haven't any soul. . . . There isn't any past nor any future. . . .

way to my train—and the lights of the little house—somehow they drew me to them. I could not help stopping—even though I miss my train by so doing.

CELESTE (*challengingly*). I thought you wanted to see Mrs. Lambert.

FREDERICK. And so I did. Mrs.—Margaret Lambert.

CELESTE. You—know Mrs. Lambert?

FREDERICK. Yes. (*At CELESTE's look of amazement.*) That is—the madam must not misunderstand me. I have never seen Mrs. Lambert. But—I have seen her roses.

CELESTE (*even more amazed*). Her—roses!

FREDERICK. I noticed them this afternoon as I passed by to rehearsal. And the name on the door—seemed somehow to belong to them. I could not resist the temptation to see if she, too, is like her name—and like her roses. You understand? (*As CELESTE makes no answer, but continues to stand looking at him with that cold and disdainful amazement on her face.*) Ah—I see that you do not.

CELESTE. No. You are right. I do not.

(*There is a silence.*)

FREDERICK (*diffidently*). You—liked my concert? You—you think that Mrs. Lambert liked it?

CELESTE (*grudgingly honest*). Yes. Of course we liked it. We've never heard anybody play like that before—not here in Shadyhurst. (*Sarcastically.*) Geniuses don't usually choose to cast their pearls of melody before simple country villagers.

FREDERICK (*more eagerly*). You—you liked my last number?

CELESTE (*unwillingly*). Yes. I liked your last number. (*She turns for an instant toward Philip's picture, and her voice becomes a little gentler, a little less antagonistic.*) I liked it—very much. It—reminded me of a friend who used to play it—a friend who is dead now.

FREDERICK (*with quick sympathy*). Ah! I am indeed sorry. My playing of it must have been saddening, but—I hope you did not find it disappointing. I hope—perhaps—I may have played it for you as well as—the friend might have done?

CELESTE (*after a pause*). You played it as—my friend always dreamed of playing it.

FREDERICK (*bowing, gravely*). I am indeed glad. The madam is most kind.

CELESTE (*with a note of dismissal in her voice*). It is very late. If you still insist on seeing Mrs. Lambert, I had better call her.

FREDERICK. If you would be so good. (*As CELESTE goes quickly to the exit, L.*)

The photograph of the young man upon the table—I have been noticing it. (*CELESTE stands very straight and still, her head lifted high.*) It—is a very fine face—

CELESTE (*briefly*). It is Mrs. Lambert's son. He was killed in the World War.

FREDERICK (*approaching the table and looking down at Philip's picture*). Indeed. That was most—unfortunate.

CELESTE (*her voice hard*). It was—very unfortunate.

FREDERICK. May I—look at it?

CELESTE. Why—why, yes, I suppose so.

(FREDERICK picks up the picture and looks at it curiously, while CELESTE, giving him a glance of undisguised hostility, goes out, L.)

TWO PAPERS

An Uncomfortable Soliloquy

By Harding W. Gaylord

Upon my desk there lie
Two papers.

One is a letter; it says:
"Please help little Angelina Bertolini
Go to camp this summer.
She lives in the slums; she is
Thin, pale, undernourished.
\$7.50 will send her to our camp for one
week.
She ought to have at least a fortnight
there.
Won't you help?"
And with this letter is enclosed a picture
of dark-skinned Angelina.

The other paper is a bill; it comes from
the camp
Where my own daughter is spending two
whole months this summer.
The bill is for one of those months;
amount, \$75—
Plus a few "extras."
Now this is not one of the expensive
camps—oh, no!
Some of them cost twice as much; friends
tell us
We were fortunate to find so good a place
For so low a figure.
Mr. Chairman, I move this bill be paid!
Thus I reach for my check book.

Of course I write no check for slum-
dwelling Angelina,
But only one
For my own daughter.
You see, I can't afford
To pay for two girls at camp in the same
summer.
So I carefully pick up the bill to en-
close with my check;
But the other paper I
Crumple
And drop into the wastebasket.

But slowly; for a thought—perhaps my
conscience—

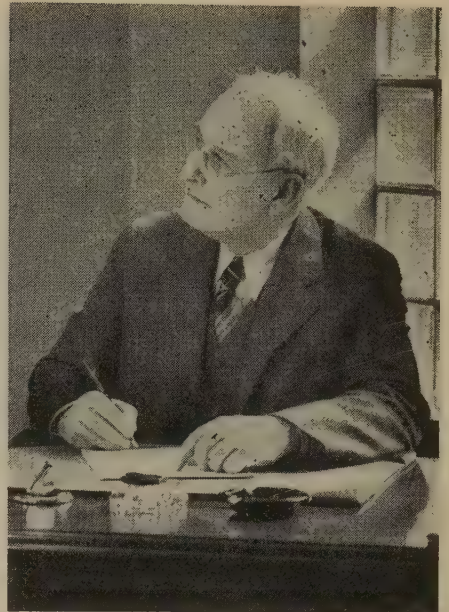
it had been your son. Would you be able
to forgive?

(MARGARET's face remains serene and
calm. There is no emotion upon it except
a deep sympathy.)

MARGARET (very quietly). Yes. With all
my heart—I would be willing to forgive.

CELESTE (in a voice barely audible). No!
Never! (She stands very straight and still,
her hands clenched, her features hard and
stony.)

MARGARET. If you could find her, and she
had the true heart of a mother—I'm sure she
would be willing to forgive. But, dear boy,
don't grieve because you can't find her.
Life is too short to spend our time laying



Harold M. Lambert

Is nagging at me, nagging at me.
Why does it cost so much more
To send my daughter to camp—which
I do—
Than to send Angelina Bertolini—which
I do not do?
And why should I afford so much
To enhance my daughter's already privi-
leged life this summer,
And yet be so poor I must allow Ange-
lina to swelter
Day and night
In her steamy slum?

The two papers are gone from my desk
now:
One folded into a trim envelope with
my check for payment
In full;
And the other, as I said,
Into my wastebasket.

But still a thought—perhaps my con-
science—
Is nagging at me,
Nagging at me.

old ruins bare. There's too much work to
be done planting roses about them.

FREDERICK (bowing his head, humbly).
Planting—roses. That's—what you have
done.

MARGARET. And you, too. Can't you see?
You've taken something ugly—something
which might have destroyed your very soul
—and created from it something beautiful.
To me that is the proof of the Divine in
human destiny—that always, no matter what
sorry wrecks men make of things, there's
something of beauty to be salvaged.

FREDERICK (slowly lifting his head, as
though for the first time beginning to find
confidence). Something—of beauty. . . .

ve been a beast for centuries. . . .
at last . . . something happens.
You touch a hand, perhaps—some-
e in the dark . . . and then you sud-
y remember—you are a man. . . .
ere is a pause. None of the three figures
s to move. Then FREDERICK lifts his
and speaks more naturally.) One night
as out alone in No Man's Land—over
the enemy's lines. They'd sent me out
patrol. It was unusually quiet and I
t any too cautious. Before I knew it,
s in a shell hole—and in a hand-to-hand
ict with some other unlucky devil who
got there first. I—I got him—but not
e high enough. He—he lasted until
y morning.
ELESTE's hand clenches at her side and
ifts her other hand to her mouth as if
ifle a cry of horror. MARGARET remains
quiet.)
MARGARET (in a low voice). You—poor
FREDERICK (after a pause). After I had—
it, something seemed to happen inside
e. It was as though I had been asleep
d had suddenly awakened . . . as
gh there had been a mad roaring in my
and then suddenly—silence. It was
that I remembered that I was a man.
that this figure that I had just thrust
ugh in the dark was another. (Pausing.)
and up his wounds as well as I could,
gave him water from my canteen. I—I
think he suffered—very much. In
I know he didn't. I believe that I am
aking the truth when I say that I was
one who suffered. (Earnestly, to MAR-
T.) You—you believe me?
MARGARET (very softly). Of course—I be-
you.
FREDERICK. He—he became delirious—
a while. He talked about his mother
d his wife. And his dreams. His dreams
becoming a great violinist. (Pausing.)
seemed to imagine he was in a great
ert hall and playing—to a great throng
eople, as he had always dreamed of
g. And in the very last moment there
melody upon his lips. And then—
MARGARET (in a whisper). Yes—and
FREDERICK. In the morning, after it was
I took the things out of his pockets.
e wasn't any identification tag. He must
lost it. There were only a few scraps
aper—and a picture. So—I never knew
ame. But there in the gray light of
I made a pledge that I would try
to the thing this man had dreamed of
g. It was the one thing I would live
the only excuse I had for living. You
understand a little?
MARGARET. Of course I understand.
e softly.) You—poor boy! How you
have suffered!
FREDERICK (getting up and walking to
other side of the stage). There is just
thing—now. The thought of it has
ted me through all the years. If I could
—some way—find that man's mother—
his wife—and ask forgiveness! I
dn't have till now. I had to prove my-
to try in this poor way to make atone-
t. But now— (Turning suddenly and
g MARGARET.) What do you think?
are a mother. Suppose—suppose that

YOUNG PEOPLE'S LEADER



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You've made things seem different—somehow . . . as though life were really worth the living. . . . As though—no matter what comes—there's no need to be afraid.

MARGARET. Will you do something for me, Frederick von Gratz?

FREDERICK (*bowing*). If it is within my power, dear lady.

MARGARET. Then play me your last piece again—just once—before you go. I should like to have it—to remember. Will you do it—please?

FREDERICK. Gladly, my dear lady.

MARGARET (*rising*). And if the great von Gratz would not scorn such a humble accompanist—may I play it for him myself?

FREDERICK. It is von Gratz who will be honored.

MARGARET. Then come with me. The piano is in the parlor.

(*She goes out, R., and FREDERICK, taking his violin from the case, starts to follow. At the exit he turns and looks back at CELESTE, who stands motionless by the table. Presently the music of a violin is heard, very beautiful and a little plaintive, in a familiar classic melody. [The following numbers are suggested as the source of a possible choice: "Liebestraum," Liszt; "Cradle Song," Brahms; "Famous Waltz," Brahms.] As it continues, the music becomes more assured and confident—until at the end it mounts almost to the point of triumph. Gradually the hardness melts out of CELESTE's face. Her features soften, the clenched hands relax. She goes to the table, rear, and stands looking down at Philip's picture. Finally she falls on her knees before it and weeps softly. As the music ceases, she rises, wiping her eyes. When FREDERICK enters, she is composed, but her face has undergone a subtle change. It is kinder, gentler, more youthful.*)

FREDERICK. I shouldn't have stayed so long. It—was unpardonable.

CELESTE (*turning toward him*). That was—very lovely.

FREDERICK (*quickly*). You—liked it?

CELESTE. It was—beautiful. Beautiful enough to melt away hardness—even to destroy—hatred.

(*He stands looking at her, amazed recognition on his face.*)

FREDERICK (*slowly*). It's—strange. Standing there like that, you—you look just a little like—a face I saw once in a picture. There's something about the way you hold your head—as though you were facing life with all youth's hope and courage. . . .

CELESTE. Perhaps—it's not so strange. (*She speaks very quietly.*) You see—it was my picture that you found in his pocket. I was his wife.

(*They stand looking at each other in silence.*)

FREDERICK (*just as quietly*). Then—you know.

CELESTE. Yes. I guessed when you began telling the story. And when you had finished—I knew. You see—(*with a slow little smile*) the Frederick von Gratzes don't come to Shadyhurst without a very special reason. Neither does a very busy man miss his train only for a last look at a garden of roses. (*After a pause.*) Besides, didn't you say that was the one thing you wanted more than anything else? To find his mother and ask her forgiveness?

FREDERICK (*gently*). His mother—and his wife.

CELESTE. How did you know—where to come? You said the—tag was lost.

FREDERICK. There was an old letter in his pocket. It had a name and an address in the corner of the envelope. He had been carrying it so long I could not make out the rest of the writing. That's how I knew it was either his mother's—or his wife's.

CELESTE. And—the picture?

FREDERICK. I have carried it with me ever since. (*With sudden diffidence.*) It—it has meant a good deal to me. Somehow it stood from the first for everything that was youthful and adventurous—and beautiful—everything that I had lost. (*He draws a small picture from his vest pocket and hands it to CELESTE.*) You—you don't mind my feeling that way?

CELESTE (*in a low voice*). No. No—I I don't mind.

FREDERICK. And—I may keep it?

CELESTE (*giving it back to him*). Yes, you may keep it. After all—there isn't much left for either of us now—to keep.

FREDERICK. I thought that, too, until I met—her—tonight. But now I know that

no matter what life may do to us—it's still worth living. We—we can always plan roses about the wrecks we've made of things, and others may know their sweetness even though we ourselves feel nothing but the thorns. At least—we can try to keep the thorns from hurting others.

CELESTE (*lifting her head suddenly, as though a new thought had just come to her*). Keep—the thorns from hurting—others— (*As FREDERICK puts his violin back in the case and turns toward the door.*) You—are going now?

FREDERICK. I must. I should have gone long ago. I shouldn't have come so late. You—you forgive me?

CELESTE (*recognizing a deeper meaning in his words.*) Yes. Yes—you know—forgive you.

FREDERICK. Good night. (*To MARGARET who has re-entered, R.*) Good night, dear lady, and—may Himmel bless you. (*Again he bends over her hands with that old world dignity and courtliness.*) As long as I live—and whatever life brings—I shall always remember you—and your roses.

MARGARET. Good night, dear boy.

CELESTE (*softly*). Good night.

(*MARGARET goes to the door with FREDERICK. Then she comes back into the room and stands, thoughtfully smiling, for a moment before she resumes her little task of getting ready for the night.*)

MARGARET (*again straightening the things on the little table and putting her sewing away*). Poor boy! I'm glad he happened to come here. I really believe—we were able to help him. Only to think of it! His having to carry around that burden of remorse all these years!

CELESTE (*in a low voice*). Did it occur to you when he was telling his story—that—that it might almost have been—Philip?

MARGARET (*turning toward CELESTE quietly*). My dear—didn't you know? I was—Philip.

CELESTE. Yes. I did know. But how did you—

MARGARET. Did he not say that even in the very last moment there was melody on the lips of the dying man? And did not Frederick von Gratz leave Philip's favorite until the very last upon his program? (*With tender reminiscence.*) How many times have I heard my Philip whistling or humming that very melody—and always with that queer little slur upon the first note of every phrase! A violin can sound very much like a voice, my dear.

CELESTE. Did—you find it very hard to forgive him? (*During the preceding conversation she has been tearing little pieces from the letter and letting them fall into the fire.*)

MARGARET. My dear, I forgave him long ago. If I hadn't I would never have been able to bear it. (*Coming a little closer to CELESTE.*) What are you doing, dear? Picking my roses to pieces? What are you dropping into the fire?

CELESTE. Not roses. Thorns—perhaps. (*Dropping the last piece into the flames.*) It's the letter I wrote to Kathleen.

MARGARET (*softly*). My—dear—

CELESTE (*lifting her hands to the whiteness of the roses*). I'll write her a new one tomorrow. There's another day—coming.

CURTAIN

When the Country Moves to Town

By A. Q. BURNS

CHRISTIAN education faces never-ending problems in the steady shift of population from the country to the city. These problems are actuated by such recent migrations as that from the dust-bowl areas of the southwest into the fruit- and produce-growing sections of California.

The first set of problems concerns people themselves who migrate from country to the city. The spearhead of all the problems is the task of getting these people to come to church at all in the city. The reasons they advance for not coming are plausible enough and would be offered by almost anybody else in their circumstances. They are too poor. Their clothes are unfit to wear to church. They live in slums of the city without adequate means of transportation. They could not do anything toward church expenses, so they would be embarrassed to attend church without making a contribution. Everything in the city differs from that to which they have been accustomed, and the natural tendency is to avoid these strange things.

These "excuses," which in some cases are really good enough reasons, sound awfully familiar. It helps none to believe these excuses nor does it help to lament the general economic conditions that cause them. It is true, of course, that the hurt of many people cannot be permanently remedied short of a universal betterment of economic conditions. But the people now afflicted by hard

times are not qualified to remedy them. Such persons are only the hapless victims of current bad times as in prosperity they were the unwitting beneficiaries of good times.

Religious investigators have found that many, many people in such hard-pressed circumstances will turn for solace to religious groups who offer quick personal, though perhaps only temporary and psychological relief. Thus, groups have sprung up like mushrooms overnight, offering every range of religious emotionalism for those in difficulty. No permanent cure for general economic ills is proposed. These groups seek to divert attention from current misery by exaggerated emphasis upon the eternal bliss of the hereafter. Without decrying any of the good that these groups do, it is only fair to say that they often keep needy individuals from churches that could offer them a more permanent and satisfying religious life.

The second set of problems concerns the churches in the city, the churches which these country cousins ought to be attending regularly. It almost goes without saying that the only city churches that feel these problems are the smaller churches. The larger churches, both downtown and residential churches, may not evade any of these problems purposely, but by the very nature of their location and their constituency, they are automatically closed to these late-comers from the country.

The children of these former rural dwellers once went to a one-room schoolhouse in the country but now in the city they attend modern schools, which usually are far ahead of the little red schoolhouse. The first point of contact for the city Baptist church with these newcomers is through the church school. If the church school is poorly equipped, inadequately housed, insufficiently staffed and manned by untrained teachers, as is too often the case, the newcomers find the contrast with the city public school altogether unfavorable for the church school.

The decentralized type of church polity prevailing among most Baptist churches means that the individual local Baptist church can have only the materials and the equipment it can pay for itself. There is no drawing upon some general fund for additional aid, as the public schools sometimes can do. While the poorer public schools are aided by funds paid by taxation in the richer areas of the state, in the case of the church school the heaviest part of the

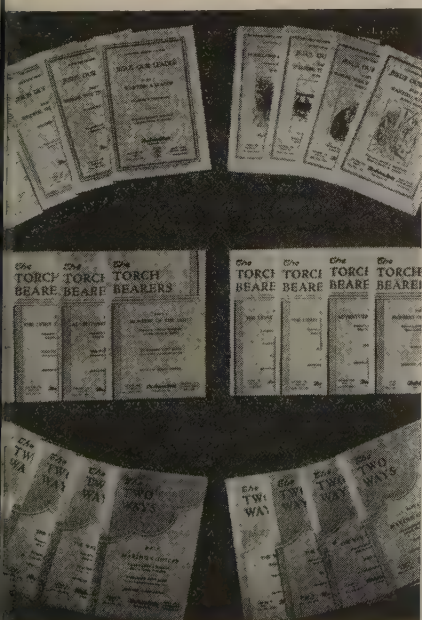
burden often falls squarely upon the churches with the least native strength.

One source of help available to all such Baptist churches should be strongly stressed, and that is in the modern lesson materials available from the regular denominational press. These attractive, spiritual lesson helps can go a long way to overcome the handicap mentioned above. They are standard in form, uniformly high in character, deeply devotional in spirit, and match in educational construction the teaching materials that young people use in the public school. Teachers using these materials are following modern lines of endeavor, and their pupils are noticeably benefited. Now, if ever, the small city church struggling with the religious and educational problems arising from the influx of newcomers from the country needs the whole gospel—warm, evangelistic, intelligent and appealing—to help guide these young lives adjusting themselves to a new environment.

In meeting all these problems, the most important thing is the spirit of the Christian workers. Facing handicaps inevitably will require patience and sacrifice. Grappling with ever-changing and discouraging experiences will call for the spirit of the missionary. Dealing first hand with factors involving the eternal destiny of immortal souls will call for a loving insight into the dignity and the worth of human life, an insight possible only to those who like John keep near to the heart of the Master.

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Young People's Meeting

On the following pages appear topic developments based on the Christian Endeavor topics and adapted for Baptist use. In order to give young people's groups a wider choice of helps for their meetings, those who have planned the material thought it best not to divide it into topics for the intermediate or senior young people. Under this arrangement, Young People's Societies—Intermediate B. Y. P. U., Senior B. Y. P. U., or C. E. groups—can choose the four or five topics needed for a month's program material. In making a selection be careful to consider the particular needs and problems of your own society.

MANAGING MY TIME¹

By Hillyer H. Straton

Scripture: Ephesians 5: 15-17;
Colossians 4: 2-5

Equality in Time

You are familiar with the statement "he was born with a silver spoon in his mouth." This means, of course, that the individual in question was born into a comfortable home. Consider this statement along with the phrase "all men are created free and equal." Even the slightest thought on the matter will convince us that wealth does make a difference between individuals. The boy of wealth can secure the prized training that will enable him to be a physician. On the other hand, the lad without funds may find it impossible to fulfill his dearest wish for higher education; consequently, he is handicapped all his life in his struggle to reach his goal.

There is a sense, however, in which all men are created equal—they possess the same amount of time. Not only are they created equal in this respect but throughout their lives they remain equal. Each one of us can use twenty-four hours a day, whether he be rich or poor, high or low. A man's measure of usefulness is often judged by the way he tries to make use of the time that God has given him.

Observe how Jesus used his time. His public ministry lasted only three years; yet he did more with the time at his disposal than any other man before or since.

Time Must Be Utilized

Young people find it hard to realize that time becomes a positive burden unless it is used, but this fact becomes more apparent as they grow older. Having a congenial task to do is an excellent recipe for long life. In Baptist circles this was well illustrated by the case of Dr. Barnard C. Taylor. After teaching Hebrew and Old Testament at Crozer Theological Seminary for forty-five years, Dr. Taylor retired. He testifies that the next three years nearly killed him. Finally, at the age of seventy-six, he was called to the Eastern Baptist Theological Seminary to teach Old Testament and Hebrew. His health improved immediately, and for the next ten years he did some of the best teaching of his life. The definite task that utilized his time

was the finest possible tonic. To the day of his death he was physically erect and mentally one of the most stimulating of teachers.

Remember that many persons miss some of life's greatest opportunities because they keep putting off until tomorrow what they should be doing today. God has only one adverb of time and that is now. If a thing should be done, the right time is always the present.

Using Time to the Best Advantage

The average individual divides his time approximately as follows: eight hours for sleeping, four hours for eating, dressing and traveling to and from work. In other words, twelve hours out of the twenty-four are devoted to our essential needs. Eight hours of the twenty-four are normally devoted to schooling and then later in life to working. This means that there are about twenty hours over which the average individual has little control. This leaves approximately four hours of each day for accomplishing the things that enlarge life.

Watch the men at closing time as they pour from an office building or a factory. For eight hours they have worked side by side doing very much the same task, giving so much service, turning out so much work. For this they are paid equally. After dinner one man goes to the poolroom and spends his leisure hours "with the boys." The evening is enlivened, so he thinks, by a few beers. After that he goes to bed. After dinner the other man spends one hour studying. He is taking a correspondence course that will enable him to do his task at the office or the shop in a more efficient manner. Because he is a counselor for the B.Y.P.U. in his church, he spends the next hour and fifteen minutes in a cabinet meeting, helping the young people of his church to plan for the coming month's work. Returning home he still has an hour before bedtime. Half of this he devotes to finishing a great classic that he has been reading. In the remaining period he reads the prophecy of Amos and jots down some questions in preparation for teaching his Sunday school class on the following Sunday.

In your opinion which man is happier? Which man is accomplishing the more? Which man will be farther ahead in the next ten years in the true qualities that make for manhood?

Take Time for Spiritual and Aesthetic Growth

This earth contains wondrously beautiful things for us to see and hear. Even small cities today have art exhibits. In the tiniest hamlet there are those who appreciate music. Out in the open spaces God presents an ever-changing picture of loveliness. Learn to cultivate your taste for these things, remembering always that taste can be debauched as well as improved. Do you waste time listening to "soap dramas" over the radio, or is the time you budget for radio devoted to symphony orchestras or the opera broadcasts?

Spiritual growth, as Paul told us long ago, comes from exercising ourselves spiritually. Your spiritual appreciation will deepen by regular attendance at the church, the church school and the Baptist youth organization. Every time-budget should include an adequate space for developing the soul. Remember what Paul said: "Make the most of every opportunity."

HINTS FOR A GOOD MEETING

Before the meeting secure a large blackboard and set it up before the rows of chairs. After reading the Scripture point out that the phrase "redeeming the time" is best translated today by "making the most of every opportunity." Place in the first column an actual time schedule. Secure this by having the group give an approximate use of their time during twenty-four hours. In a second column list the best division of time in your group. In a third column draw up an ideal division of time, showing how fifteen minutes could be secured in the morning for devotions and Bible reading, one-half hour in the afternoon for music, art appreciation or similar constructive use. Work out further places in your day where you can gain time to do the genuinely important things in life.

Debate

Have a short debate on "RESOLVED: That young people find more beneficial the hours spent together in informal discussion than in individual development of music, art, or reading."

At the close of the debate try to have either a counselor or one of the more advanced members of the Society sum up the items pro and con, in an effort to crystallize the thinking of the group along the most constructive lines.

¹ Senior C. E. topic for August 11.

YOUNG PEOPLE'S MEETING

MANAGING MY TALENTS¹

By Elizabeth M. Geffen

Scripture: Romans 12: 3-8

Star Performers

The sports reporter on *The Evening Sentinel* was interviewing the football coach at one of our leading Eastern universities. "That's a great ball carrier you have in Ted S——," he commented. "His broken-field running is certainly a treat to watch."

Yes," agreed the coach. "Ted's a great end and a great back, but I keep my eye on Jim R——, our center. He's a real threat to the other side. Ted can't make a single point without good interference, you know."

Do we keep our eyes too closely focused on the ball-carriers in life? Do we fail to see that before every ball-carrier, if he is at all successful, there are the rest of the team, running interference? Are we as wise as the football coach when we estimate the value of the various players in the game?

The Board of Directors of a large business firm met to consider promotions. James is a fine salesman, in a flashy way," the office manager admitted, "but he's not worth half as much as James is. Jones makes occasional spectacular sales that everybody talks about, but James has steadily developed a reliable clientele through years of hard, sustained work. He's the man for that promotion, if you want my opinion." The Board did want his opinion, and Mr. James got the promotion he deserved.

Certainly we all would like to be stars." It is only human to desire to do our job brilliantly, so that everyone will admire us and praise our work. Sometimes it seems that the steady "sloggers" are "forgotten men" whom nobody appreciates.

Nevertheless, sooner or later we must recognize the fact that most of us are not qualified to be "heroes." Outstanding excellence in any field is rare by its very nature. Every conceivable group of human beings, taken at random, seems to line up in what is called "the bell-curved curve" of relative ability, with a few at one end, a few at the other end, and the great group in the middle. What are the middle men to do with their talents? Each has "gifts differing according to the grace" that is given him. How are these gifts to be discovered and developed?

What Shall We Make of Ourselves?

Here is what Joe B—— did. Joe tried to make the basketball team in high school. There were dozens of other boys who could run faster than he could,

who had more physical endurance, who could throw the ball more accurately. Joe tried in every way he knew to overcome his physical disadvantages, practicing after school every minute he could spare and following the training rules strictly. Still he could not make the grade.

Then one day he stopped and took stock of himself. He realized for the first time that he was trying to make of himself something for which he was not fitted. But far from being discouraged by this admission of "failure" he determined to play the game from then on in accordance with those talents that he possessed.

Joe was a born salesman. He joined the Business Committee of the Athletic Association and began working on the sale of tickets. When the team finally took to the court in the opening game of the inter-scholastic series, the turnout in the home galleries was practically Joe's own personal creation. The team won the championship that year, but when the captain of the team was asked to address the student assembly the morning after the final game he had this to say: "We couldn't have won without the support of the school. My special thanks go to the Business Committee for getting the crowd out to the games, and particularly to Joe B——. He worked harder to help us win this game than most of you realize. Thanks, Joe, for a swell job."

Joe was fortunate in having a fairly obvious second choice of activity. Many of us lack that advantage, but we all have to make similar adjustments in our ambitions from time to time. To spend all our days vainly trying to conquer a task for which we are not fitted seems a criminal waste of the talents we do possess. To be sure, we cannot decide this question immediately. Sometimes we just have to "mark time," waiting for new insight into our problem. But in these periods of waiting we can learn more about ourselves. As we perform the routine chores given us at home, at school, at church, we discover the necessity for industry, self-discipline, and patience. We learn that even the most menial tasks require careful application and attention to details, if they are to be well done. Finally, if we do our allotted tasks cheerfully and honestly to the best of our ability, we discover the real satisfaction that comes from any job well done; we respect ourselves and take pride in our labors.

We must begin at the bottom in any field of endeavor. If we enter the business world, we start as office boys or clerks or third assistants to the fourth vice-president, and we do not progress any further until we prove our worth to the organization as a whole. In the pro-

fessions it is even harder, with years of study, years of apprenticeship, years of drudgery, before we earn the right to make even a bare living in our chosen field. This is where the unspectacular talents, the gifts of capacity for hard work, patience and perseverance, enter the picture to make or mar the final result.

It may be our happy fate to discover that we have been granted the great gifts that will enable us to become leaders in our world. Far more likely we will gradually realize that our happiness lies in following and supporting the leadership of others. If we have earnestly explored the range of our abilities and honestly served our apprenticeship, we shall realize the wisdom of our final choice. "For even as we have many members in one body, and all the members have not the same office: so we, who are many, are one body in Christ, and severally members one of another."

The Supporting Cast

A great scientist recently discovered a new treatment for pneumonia. Immediately his success was broadcast to the world and he became a hero in the field of medicine. That discovery would have been impossible, however, without the ceaseless efforts of thousands of research workers in laboratories all over the world during a period of many years. The scientist himself, with his training and skill, represents the end-product of the labors of many generations of devoted scholars and teachers.

Our minister is the leader in our church. One might call him the "star" of our group. Yet no one will admit more quickly than he the necessity for able supporters in his work. Every teacher in every class, every leader in every activity, every young person who ushers, sings in the choir or attends services regularly has his place in the church quite as definitely as does the minister, who stands at the head.

It is foolish, as well as wasteful of time and energy, to bemoan the fact that one cannot be a headline performer in the drama of life. There is need for each one of us to do his part, however small, if the world is to progress as it was meant to do. We must realize that we are links in a great chain, the chain of our common life together. If any chain is only as strong as its weakest link, we must see to it that the particular link that we contribute is just as strong as we can possibly make it. Honesty, integrity, joy in the performance of our duties, pride in the achievement of perfection in whatever jobs we may have to do—these are the tools that will forge our link the way we desire it to be, the finest of its kind to be found anywhere in the world.

YOUNG PEOPLE'S MEETING

MANAGING MY POSSESSIONS¹

By Gilbert B. Christian

Scripture: 2 Corinthians 9:6-15

A Heated Discussion

Dan and Ethel disagreed with their pastor, and they did not hesitate to show it. The cause of it was his sermon of the morning on "The Stewardship of Possessions."

"Imagine his saying that nothing we have is really our own, but that we hold everything in trust for God, to manage for him as trustees or stewards," said Dan, rather disgustedly.

"Yes, and that the first tenth of all we earn or receive ought to be separated in acknowledgment of God's ownership of life, and that we are also accountable for the way we use the other nine-tenths," chimed in Ethel. "Why, if I gave a tenth of my allowance to the church I wouldn't have enough left for myself. My folks don't give me very much, so why should I be expected to give any of that away? But if I should decide to give the tenth, why can't I do as I please with the rest of my money?"

"And did you hear him say that we are Christian stewards whether we want to be or not, that when we accepted Jesus as Saviour we also accepted him as Lord?"

"I certainly did, but Dan, do you really think that applies to us? It may be all right for the older folks who have plenty, but we young people don't have enough money or anything else that we can use on any stewardship basis."

Stewardship Is Partnership

At this point two other young people who had heard the same sermon entered the room. However, whereas Dan and Ethel disagreed as to its application, Jim and Ruth agreed with the pastor. They had just returned from a summer assembly where they had taken a course on "Youth's Partnership with God." As the result of their study they found themselves in harmony with their pastor.

When they learned the attitude of Dan and Ethel they quickly brought out the fact that if we are partners with God (which is the heart of stewardship) and if we freely make use of the resources of God in the business of life, then we are obligated to invest our time, our talents and our possessions in such a way that the Master's work will be advanced in the world and God's name shall be honored.

For example, suppose a young man earns a dollar. Suppose also that he believes that he is a partner with God and should offer the first tenth for the

work of the Kingdom. That does not end his responsibility, for as a Christian steward he is accountable to God for the way he uses the other nine-tenths as well. This does not say that he must devote it to the needs of religious organizations, but it does mean that the money shall be so managed that worthwhile values will come from its use. It is not to be wasted or to be spent for things that are harmful to himself or to others, or that will retard the work of the Kingdom.

Common Sense Needed

The main thing is not how much can we spend, but how should we spend what we do have. We must be found faithful and we must use the common sense that God has given each of us, just as in Christ's parable of the talents of silver two of the servants invested their money so that it earned more money, thus honoring their master who trusted them, while the unfaithful servant went and hid his one talent in the ground. The master had not told any of them exactly how to use their money, for if they had not been competent servants he would not have entrusted them with any funds; nevertheless, he held them strictly accountable for all of their decisions. The one-talent servant would have found favor if he had tried to use his talent at all, but he simply refused to make the attempt.

The position of the Christian steward may be likened to the banker. He does not "own" the money entrusted to his care, but he uses it to make money for the bank and the stockholders. They may not tell him in detail how he is to invest it, but they do hold him responsible and he must be able to give a clean account whenever the directors may request it.

In the same way we Christians must use our possessions, whether large or small, to build worthwhile values into our lives and to honor the name of our God among men.

Working It Out

When a person is entrusted with the management of a business, no matter what its size may be, it is generally believed that he will do his best to advance that business in every way possible. First, he will realize that the business is not his own to do with as he pleases, but that he is operating it for the benefit of the one who is trusting him, and must do it in such a way that it will bring honor to his employer. Second, he will use his intelligence, or common sense, to adopt every wise method to make that business produce a larger income. If one method does not produce the desired results, he will try to find other methods that will be more profitable. Third, he will keep accurate accounts and will not

be afraid to have his employer examine them at any time.

HINTS FOR A GOOD MEETING

It will add considerable interest to this meeting if the topic can be dramatized in simple form. You need only arrange the room to represent a home scene, using a few easy chairs or whatever is available to make it homelike.

Suppose that the two young people, Dan and Ethel, are actually discussing together the sermon of the morning when the other two persons come in. There is sufficient thought material in the topic to bring out a good pro-and-con discussion.

Be sure to put the material into your own words. This would require the speakers to become so well acquainted with the subject that they could discuss it intelligently, adding their own thoughts on the subject.

The questions can be brought in by one of the four participants in the dramatization. Another plan might be to save them until after the dramatized scene and then throw them into a general discussion.

Some Questions for Discussion

Can a Christian steward put by his tenth for the work of the church and then, spend any part of the rest for liquor or trashy magazines and amusements?

Does the question of Christian stewardship enter into the operation of big business, with its resulting squeeze of small competitors? Can a Christian engage in big business, as big business is now carried on?

Because our stewardship obligation is based upon love rather than law, are we excused when we manage the business of the Kingdom with less care and faithfulness than we would display in managing the business of an employer?

As Christian stewards what is our responsibility for showing others how they should manage their possessions so that God's name may be honored and his Kingdom advanced?

Four good books that will give you further material for this meeting are:

Stewardship in the Life of Youth, by Williamson and Wallace.

Royal Partnership, by Melvin.

The Stewardship of Life, by Agar.

The Christian and His Money Problems, by Wilson.

Your pastor may have these in his library. Ask him for them.

Appropriate Hymns

"Give of Your Best to the Master."

"Be Strong! We Are Not Here To Play."

"Master, No Offering Costly and Sweet."

¹ Senior C. E. topic for August 25.

HOW CAN WE HEAR GOD'S VOICE?¹

By Gilbert B. Christian

Scripture: Romans 10: 8-10, 14-17

How It Began

Some of the young people from the summer assembly had walked with their adviser, Mr. Stuart, down to the edge of the lake. They liked to spend a period in quiet discussion with him just before the evening hour.

As they sat on the rocks along the shore, one of the group remarked that a few days they had spent together had been so wonderful, and the things they had been taught had helped them so much that it almost seemed as though they could hear God, himself, speaking to them.

"But we can hear God speaking to us, can't we?" asked the adviser.

"I don't think we can," said Robert. "Maybe we can't hear him speak in the same way that we hear each other," remarked Mary, "but I believe we can hear him today just as men have heard him in the past, and I believe we have been hearing him right here at this assembly."

"Well, I know I'd like to hear him speak to me as he spoke to the boy and girl," broke in Victor, "but I never heard him and I don't know anyone else who has. I think men imagine that God speaks to them and then they tell others that they are doing what God has told them to do."

What the Scripture Says

Just then the adviser turned to one of the girls and asked her if she had her Bible handy. When she replied that she had, he asked her to turn to Romans 10: 8-10 and 14-17. (Have someone prepared to read this aloud from the King James Version.)

When she had read it, he said, "Now turn to me and read that same passage in the new American translation of the Bible. This version expresses the same thing in the language of our present day. If it is not clearer." (Ask someone to be prepared with a Smith and Goodland *The Bible—An American Translation*. At a signal, this person will read the passage aloud.)

When he had finished, one of the boys quickly spoke up and said, "I think God is speaking to us right there in that word, isn't he, and he is telling us that we can hear him."

At this, another added, "And that passage says that unless we do hear God we cannot believe on him. It also says that God's message is close to us—on our lips and in our mind."

Intermediate C. E. topic for August 4.

August, 1940

"All right, what does that imply?" persisted Mr. Stuart.

"I know," exclaimed Fred, "it means that we hear God's voice through the lips of those who preach and teach his message of faith, and that he puts it in the minds of men to tell others. It also means that he speaks to us by influencing and inspiring our minds."

"That reminds me of the poem you read to us the other week, Mr. Stuart," interrupted Mary, "you remember that one by Annie Johnson Flint—

'Christ has no hands but our hands
To do his work today.'

I can't recite the rest but I remember thinking then that God speaks to us today through the tongues of men and women who are about us."

"Then if that's the case we have been hearing God as he speaks to us in the assembly classes, in the morning watch and in the vesper services, and in these quiet times together here on the shore of the lake," observed Joan.

"Certainly," said Mr. Stuart, "if we truly believe in God and love his Son, Jesus Christ, then we are going to be listening for his voice not only in the Bible, but also in the voices of friends, of teachers, of parents, of our pastors, and in nature. We will find that he wants men to know him and that he is trying to make them hear what he would have them do."

"But I don't think we will hear him unless we are seeking to hear him," exclaimed Ralph. "It seems to me that it's very much like our radio. If it isn't tuned in to a station you can't get anything. In the same way we cannot hear God speaking to us through the lips of others, or to our mind unless we are in the atmosphere of God and are thinking about God continually. Isn't that right?"

One Girl's Experience

At this point one of the girls who had been sitting quietly while the others were speaking, asked Mr. Stuart if she might tell of an experience she had had shortly before coming to the assembly.

One week their Sunday school lesson had been on the subject of doing good to others. The teacher had said that it would be well for the class to put the thought of the lesson into practice by calling on some elderly shut-in persons and taking them some flowers or a book. The girl had not thought much more about it until that same week her mother suggested she call on old Mrs. Morgan down the street. She had not wanted to make the call and had put it off for several days. Finally, something inside her urged her on and she dropped in one day to find the elderly neighbor sick and lonely. With a soft glow upon her face the girl told how Mrs. Morgan had cheered

up when she received the flowers. It had made the girl feel so good she had gone back again and again until she and Mrs. Morgan became firm friends.

The point of the illustration was this: it seemed to this girl that God could have been speaking to her in those four different ways—through the Sunday school lesson, the suggestion of her teacher, through the voice of her mother, and through her conscience.

All agreed that he had, and immediately several others spoke up to say that in that case they had heard God speak to them, too.

Just then they heard the bell ringing for the evening vesper hour. Immediately they arose and went back up the hill together with a clearer understanding of what it meant to hear God's voice. Each one who had joined in that discussion determined to listen more closely for the voice of God so each might do his will.

HINTS FOR A GOOD MEETING

The simplest way to present this topic will be through story-telling. The leader will relate the material presented here and at the proper places will pause for the Scripture reading that is called for twice. Two or three young people selected beforehand will be prepared to jot down questions for discussion that occur to them as they listen to the story.

If these persons fail to see any points for discussion, use the following:

If the girl who visited Mrs. Morgan had found her surly and unresponsive, would she have felt interested in continuing her calls? Would she, then, have felt that God was calling her to do something?

Do we know any persons who believe they have heard God guiding them in certain directions?

Is there any way by which we can be sure that it is God's voice we hear?

The topic could also be developed through dramatization. In that event be sure to arrange your setting in an interesting manner. Rehearse the sketch once or twice so everyone knows what he is to do, and when the playlet is given make sure that it is done in a serious manner. If you dramatize it you may not desire to have discussion afterward, but will conclude with the singing of an effective hymn.

A Suggested Order of Service

HYMN. "Our God, Our Help."

PRAYER. A short word of praise.

SCRIPTURE. Romans 10: 8-10, 14-17.

HYMN. "Jesus Calls Us."

TOPIC PRESENTATION.

DISCUSSION.

HYMN. "Lord, Speak to Me That I May Speak."

HOW CAN WE SEE GOD'S HANDIWORK?

By Gilbert B. Christian

Scripture: Psalm 8:1-2; 19:1-6

The General Grant Tree

The Pioneers in attendance at the summer assembly at beautiful Lake Sequoia were on an afternoon hiking trip in General Grant National Park. At this moment they stood in front of the General Grant tree and gazed up at a huge branch that looked big enough to be a whole tree itself. It was the first time some of the young people had seen this mighty giant of the forest, a member of the *Sequoia gigantea* family, and they could not refrain from exclaiming in astonishment at its huge size.

"Why that tree must be older than this nation," excitedly remarked Robert.

"Yes, it's a good deal older," replied their adviser, Mr. Stuart. "This tree probably was growing here in this forest when Jesus himself walked the roads of old Palestine."

"Do you mean to say that this General Grant tree is more than 2,000 years old?" asked Joan.

"That's what naturalists tell us, judging from the size of fallen Sequoia trees whose annual age rings they have counted. This tree is 40 feet in diameter, and is about 265 feet in height. It is surpassed only by the General Sherman tree over in Sequoia National Park, about thirty miles from here," explained Mr. Stuart. "That is said to be the oldest living thing in the world."

For some moments after this explanation the members of the group stood around the tree in open-mouthed wonder, until Victor said slowly, "If God can make a tree like this and keep it growing for 2,000 years and more there must be no limit to what he can do."

Our Eyes Must Be Trained

"While we are here suppose we discuss our topic, 'How Can We See God's Handiwork?'" suggested Mr. Stuart. "Here we find one evidence of it, although all who gaze at it probably do not so regard it. Why don't they?"

"It must be because their eyes aren't trained to look at things about them as being the handiwork of God," replied Mary. "I don't think anyone can appreciate the wonders of nature unless he thinks of them as being made by God."

"It might be that they have a different viewpoint," commented Ralph. "For example, people with a scientific training might be looking for the natural law behind the formation of great trees and thundering waterfalls and mighty mountains."

"That is correct," said Mr. Stuart, "but isn't it true that the natural law had its origin and sustaining power in God? When we realize that, every act in the natural realm becomes an act of God. For example, let's look at this little wildflower here at my feet. To me it shows God's handiwork fully as much as this giant tree. We admire the beauty of the flower, but we cannot explain where the germ of life in it came from, except that God created it. All we know is that when you plant the seed the flower comes up from it in response to natural laws of growth that have their origin in the mind of God. Science makes discoveries as to how to develop the plant and how to increase the size of the flower, but it cannot create the germ of life that will cause a plant to grow."

We Must Be Interested

"I've thought of another reason why everyone can't see evidences of God's work," said Joan. "They're not interested. Only the ones who are interested in looking for illustrations of God's miracles will see them. Last spring in school we heard about a doctor who was talking to an artist. The doctor said, 'Now you've been saying there is beauty in everything. Look at this dusty road and those coarse weeds growing along the side. What's beautiful in that?' The artist leaned over just then and captured a bug that had come to rest on a leaf. 'Here's the king of the bug world, robed in purple and crowned with gold, and—' pointing to another leaf 'there's the queen.' At this the doctor and the artist bent over two 'royal' beetles. The artist saw the beautiful coloring of the bugs because he was interested in looking for it, and that is why some people see evidences of God's handiwork everywhere—because they are interested in looking for them."

"Good," commended Mr. Stuart. "You have caught the idea exactly."

God's Truth Revealed through Nature

"Isn't it true then, Mr. Stuart, that God turns to interested people who are trained to appreciate his abilities, and expects them to pass on knowledge about him?" asked Robert.

"Surely. That is particularly true of Dr. George Washington Carver, the famous Negro scientist who has developed 118 usable products from the sweet potato, and 285 valuable products from the peanut. He has always looked upon nature as being the handiwork of God and he says that he has asked God to show him how he could use the natural things that are close at hand for the benefit of his fellow-men. He considers himself a partner with God to bring blessings to those about him. One reason for his success seems to be that he

always observes the way God works in nature and seeks to interpret God's truth to men through the field of science that he knows so well."

"I can see God's handiwork in the different kinds of leaves on all these trees around us," spoke up George. "Although there are thousands of varieties, each one really is different in some way. I've heard it said that no two leaves on a tree are exactly alike. Doesn't that show us how marvelous is the handiwork of God?"

HINTS FOR A GOOD MEETING

Because this topic is so much like the one for last week you should make your presentation in another manner. If you used the dramatization form of presentation last week you will prefer the straight story-telling method this week. If you used the story method before then the dramatic presentation is still open for you. But if you do dramatize the material be sure that your performers understand clearly what they are to do. Their message cannot be effective if they are confused about their particular bit of action.

Rural and suburban churches will find that they can handle the topic with greater ease than the city churches. They can hold the meeting outdoors in an attractive setting; they can plan for a hike to take place in the week following the discussion; they can display in the meeting flowers and plants from their own gardens. But there are many things that any church could undertake, no matter where it is situated.

Any church can decorate with flowers and leaves. Scouts in the group could spend a little time in pointing out some of the marvels of these flowers, or an interested older person might be called in to add something to the meeting. Workers in downtown city churches may feel that they cannot possibly secure such decorations, but an appeal to suburban neighbors ought to result favorably. Perhaps a project in real friendship would grow out of such an appeal from one church to another.

Additional story material and appropriate poems to enrich the meeting may be found in the book *Discovering God in the Beautiful*, by Nathana L. Clyde. See particularly the chapters: "Three Days To See," "Rules for Happiness," "The Island of Nightingales."

Appropriate Hymns

- "O Beautiful for Spacious Skies."
- "This Is My Father's World."
- "Joyful, Joyful, We Adore Thee."
- "God of the Earth, the Sky, the Sea."
- "Day Is Dying in the West."
- "Lord of All Being."
- "Let the Whole Creation Cry."

YOUNG PEOPLE'S MEETING

BIBLE TRAVELERS¹

By Gilbert B. Christian

Scripture: Hebrews 12: 1-2, 12-13

The Desire for Travel

From earliest times men have traveled from one place to another. They always seem to have had a desire to see what exists in other places and lands. This has led to the extension of the world's knowledge, and has been the means of spreading the knowledge of God throughout the world. Some have traveled in order to find a better land where they could worship God in greater freedom, others have traveled against their will, some have traveled to fulfill their God-given mission on earth or to accomplish their life-task, while still others have traveled to share human and divine knowledge of their fellow-men. The Bible is filled with such travelers, and a steady stream of them could be brought before us. Let us listen while a few of them present their own stories.

Abraham

I am Abraham. I was born in Ur of the Chaldees, on the lower Euphrates river, about 2000 B.C. It was a land of wealth and luxury, but the people all but me worshiped idols. I became fully convinced that there was only one true God, and that he did not desire men to worship images of stone. I tried to tell them this but they would not listen. Finally, in my middle age, I felt the voice of God to leave Ur and to go to a new land that he should give me. It was a long, hard journey by camel, but I believed God and I knew that if he had told me to go he would protect me on the way.

I took my wife, Sarah, my nephew, and his family, together with all my herds and possessions. We had many adventures on the way, some of which I always regretted, but true to the word God brought us into the land of Canaan.

It is impossible to tell you all of the things that God did with me, but I want to tell you of his promise that I would be the father of a great nation. He gave us a son, and we named him Isaac. When Isaac had become a youth I directed him to offer him as a burnt offering, in the manner of the people of the land where I lived, but as I was about to make the sacrifice, God supplied a ram caught in a near-by thicket. Unwillingly, I sacrificed this to God as a thank-offering for his great mercy and generosity to me."

Joseph

I am Joseph, the son of Jacob and grandson of Abraham. I, too, made

a long journey, but I made it against my will. My brothers were jealous of me because my father had given me a gorgeous coat, which meant that he was placing me above my older brothers who should have succeeded my father in authority in the tribe. One day they sold me to a company of traders who were traveling south to Egypt. They in turn sold me to Potiphar, the captain of Pharaoh's guard. I had a hard time at first, but I proved that I could be trusted, and my master gave me heavier responsibilities until I finally became the chief steward of his household. My master's wife tried to bring me to betray his trust and because she could not she lied about me so that I was cast into prison.

"In prison I had several opportunities to interpret dreams for fellow-prisoners. These came true exactly as had been revealed to me by God. Then I was called on two years later when Pharaoh had a dream that no one could explain. Because I told him straightforwardly that there would be seven good years in the land followed by seven lean years of famine, and because I offered him a program for controlling the situation, he released me from prison and raised me to the second place of authority in the government. I was just thirty years old at that time.

"During the seven lean years my family was forced to travel down into Egypt to get grain and this finally resulted in our reunion. At my request Pharaoh gave them one of the richest sections of Egypt and our people lived there and prospered for many years."

Paul

"I am Paul, an Apostle of Jesus Christ. During my lifetime I traveled more than 10,000 miles, much of it on foot. I was born in Tarsus, one of the largest cities of Syria in Cilicia, of wealthy and influential parents who gave me an excellent education. When I was about thirty-five years of age I went to Damascus to hunt out and destroy the new sect of the followers of Jesus. Suddenly a bright light from heaven blinded me. I heard a voice saying, 'Saul, Saul, why do you persecute me?' 'Who are you, sir?' I asked. 'I am Jesus, whom you are persecuting. Get up and go into the city; there you will be told what you ought to do.'

"I was led into Damascus and from there began my ministry as a missionary of the Lord. After that I traveled throughout the entire Mediterranean world preaching Jesus Christ crucified and risen again. I have suffered many things for Christ, and have been imprisoned again and again, beaten with whips and rods, stoned and once left for dead; three times I was shipwrecked. I have been in peril of robbers, of the

heathen, and of my own countrymen. Because of charges made against me by the Jews in Jerusalem, I was imprisoned at Caesarea and finally taken to Rome to appear before Caesar.

"Yes, I have endured much for my faith in Jesus Christ, but never once have I considered the price too great. Now in my last imprisonment I count all things but loss for the excellency of the knowledge of Jesus Christ."

HINTS FOR A GOOD MEETING

Naturally, there will be other Bible travelers you will want to mention in your meeting. Because the space is so limited, we can offer only three.

Ask a small committee of the group to prepare four or five more "autobiographies" that may be included in the presentation. Some suggestions are: Noah, Jacob, Moses, Caleb and Joshua, Ruth and Naomi, Ezra, Nehemiah, Daniel; in the New Testament, Mark, Barnabas, Peter, John.

As a novel way of presenting this topic some groups might set up a broadcasting apparatus. If the microphone were in another room and the loud-speaker in the meeting-room, the characters might appear to speak out of the distant past. Appropriate music would help to make this impressive.

You could make a game of the material by copying the radio program, "What's My Name?"—describe the character bit by bit and let the group respond with the name when they can. You might make it like a spelling bee, only instead of spelling they would call out the name.

However, it will not be enough merely to give life-sketches of certain Bible characters who did their part in spreading the story of God's love for his people. Thinking groups will want to spend a period in discussing the actual results of such lives, and what effect they had on God's plans for humanity. Use the following questions for this discussion:

What did Abraham contribute to his people? What are some of the lessons that we may learn from God's dealings with Abraham?

Did the fact that Joseph was taken to Egypt against his will have anything to do with the changed attitude of the Egyptian people later on—during the days of the famine? What enabled Joseph to keep his faith that things would come out all right?

Why did God choose Paul to carry his gospel message to so many places in the world of his day?

Even Jesus traveled over his country spreading the truths of the heavenly Father. Is it too much for him to expect his disciples of today to travel everywhere with the gospel story? What responsibility belongs to each Christian?

Adult Leader

Training and Tools FOR TEACHING ADULTS

By CHARLES W. BREWBAKER

IN any pursuit of life, skills and tools go together. Not only must a man know how to do a thing, but also he must have at hand the proper tools if he would do that thing in the best possible way. It is a real joy to see a person who is fitted, prepared, and able to do the work assigned and who, at the same time, is provided with the proper tools for doing the work to which he has been called.

In teaching adults, just as in teaching every other age group, some tools are necessary. Because adults differ so widely in educational attainment, vocation, experience, age, viewpoint, temperament, environment, and the like, the teacher of adults has no easy task. How important it is then that he be well trained and also provided with the tools needed for his task.

Christian integrity is the first and major qualification.

"What you are speaks so loudly that I cannot hear what you say" has a world of meaning when one stands before one's class and deals with men and women. In the selection of teachers for adults as well as in the selection of teachers for children and young people, we cannot be too careful. We need to keep in mind that the law of imitation is always at work in the lives of pupils regardless of their age. Under a leadership of Christian integrity they can be led to do that for which the class and teaching exist.

When we speak of a person of Christian integrity we have in mind a person who embodies in his total life and conduct those elements and principles which were taught and practiced by Jesus Christ. I recently heard a young man give his inaugural address as president of an important Christian college. One of the things he said that gripped me and that still lingers with me was, "You cannot have a Christian college without Christian teachers, for they become a part of the student's education and character." The fact is that what we are after in any educational process is change of behavior in the lives of those taught. In a Christian we naturally expect Christian behavior.

The teacher of adults should be a student, a reader of choice books and periodicals.

This reading will broaden the teacher's mind and vision and will help him to keep pace with the changing times in which he and his pupils live. He must be a student also of the members of his class. He must have a fair knowledge of the simple and basic elements of adult psychology. This will make his work much easier, for a good teacher deals with individuals as well as with his total group. The personal element counts mightily in successful teaching. After all, we teach persons, and each person needs to be understood and to be approached in a different way. But to teach persons one must be supplied and acquainted with the best available teaching material, and this requires research, study, reading, observation, experimentation, and the spending of some money.

Simply to pick up a lesson quarterly late on Saturday night or hurriedly on Sunday morning before the church school hour and to skim over the lesson is not preparation, but is religious and pedagogical mockery. "Study to show thyself approved unto God" is a biblical injunction, and it should be heeded in a conscientious Christian manner. We must ever keep in mind that a teacher of adults should be physically, mentally, socially, and spiritually fit to do his work. He should be pleasant in manner, neat in appearance, brave in spirit, of good habits, and genuinely human.

The teacher of adults should use the method that will bring the best results in the lives of the members of his class.

The teacher should acquaint himself thoroughly with the program of the church and should co-operate wholeheartedly in an effort to reach its aims. He will do his utmost to help turn out the best possible Christian men and women—those who will gladly fill their place in the church and society. It is fine to hear an adult say, "I like my teacher" or "Our class has a great teacher."

There is danger of a teacher becoming stereotyped in method, thus losing his grip on his class. Flexibility in

method is a good thing. The ability to use different means, methods and approaches is a fine art. The use of the topical method, the question and answer method, the discussion and forum method, the telling of stories and the employment of appropriate illustration makes the class period varied and interesting. The stereopticon, moving pictures, blackboard, graphs, and objects of various kinds are appealing and instructive. One of the most telling factors in progressive adult education is participation. In the lives of pupils of all grades and life levels, this method has proved fruitful.

The use of the social element in adult life and the enlistment of men and women in Christian service are telling factors in adult education.

Adults like to get together and to have a good time. Evil forces acknowledge this fact and use every conceivable method and attraction to draw men and women. Usually these methods are backed by the money motive regardless of moral consequences. Teachers of religion need to learn to use the social urge as a major factor in making strong Christian men and women.

The church should provide a program of social service in which all may share. It must labor to build an ideal social order among men. It must teach men and women that the Christian religion has for its purpose the saving of humankind as well as the saving of individuals. The two are inseparable. What glorious achievements if all the men and women enrolled in the adult classes of our church schools were to have this concept of religion and the unitedly were to proceed to bring it to pass!

The adult teacher without fail should have at hand a "Kit of Tools" which he may use in doing his work.

A worker's library is of great value. It need not be large, but it should be carefully chosen and added to from time to time. First of all, the teacher should have a copy of the American Revised Bible with bold, clear type. Other versions will be of great value. This is

l's Book for the race and the individual, and it is to be studied, lived, applied. Its careful and continuous reading and study—devotionally, critically, and constructively—and its application to personal and present-day problems, will do wonders in the life of the teacher and the pupil. It is of the utmost importance that the teacher of adults be a thorough student of the Bible.

In addition to the Bible, this "Kit of tools" should contain BAPTIST LEADER, the *International Journal of Religious Education*. The teacher should have a copy of *Adult Class*, the oil's quarterly if his class is studying Improved Uniform Lessons. Among helps to be used should be such volumes as the *Harmony of the Gospels*, Evans and Burton; *Bible Dictionary*, Hastings (one volume); *Bible Commentary*, Dummelow (one volume); *Comprehensive Concordance*, Cruden. Also a books dealing specifically with adults, such as the following: *The Church and Adult Education*, B. S. Winchester; *Toward Understanding Adults*, Earl F. Zeigler; *Life Begins at Forty*, Walter B. Pitkin; *Young Adults and the Church*, Jessie A. Charters; *Adult Education in the Church*, L. J. Sherrill and E. Purcell; *The Way of Adult Education*, Earl F. Zeigler; also the booklets issued by the International Council of Religious Education on the United Christian Adult Movement. From time to time choice books on personal religious living should be added. These books, if read thoughtfully and quietly, will enrich the teacher and qualify him for his own personal religious living, and will empower him for his great work in dealing with adults.

We must not overlook the fact that the room where the class meets has much to do with the successful teaching of adults. An attractive classroom, well lighted, with cheerful walls, comfortable chairs, blackboard, maps, pictures, radios and the like, with a desk or table and chair for the teacher is essential. When a class has to meet in a room with others, portable blackboards and maps should be provided. Equipment and tools have much to do with effectiveness in Christian teaching. In work of this nature, the best equipment should be provided whenever possible. It might be well for each adult class to have a small but carefully chosen committee on equipment. This committee should cooperate with the teacher in securing the tools with which to carry on the work of the class.

THE teacher of an adult class will never make a great success of his work unless he has an intimate, sympathetic and helpful knowledge of every member of that class.



THE GRAHAM ROAD BAPTIST CHURCH (AKRON, OHIO) IS ENLARGING ITS BUILDING TO ACCOMMODATE ITS RAPIDLY GROWING SCHOOL. THE AVERAGE ATTENDANCE DURING A RECENT MONTH WAS 170. THE SCHOOL USES BAPTIST LITERATURE IN ALL CLASSES. REV. C. J. DOUGLAS IS THE PASTOR, AND NORRIS W. BIGGS SERVES AS CHURCH SCHOOL SUPERINTENDENT

Moral Effects of Unemployment

UNEMPLOYMENT is a dreadful scourge and a social sin. It is a major cause of war and poverty, and an indictment of our society. Yet most of us have been indifferent and irresponsible in our attitudes toward this most critical problem.

The moral effects of the continued unemployment of nine million or more workers are evident. Enforced idleness demoralizes personality, makes it impossible for families to live normal, healthy lives, and prevents their participation in community life. These conditions must now become the common concern of the nation. The religious bodies must supply the moral dynamic for changing them.

Unemployment must not be continually relieved—it must be abolished. It is the plain duty of the religious bodies to demand a thousand times more loudly than ever before that the necessary steps be taken to use our great resources and to work out procedures in accord with democratic principles.

Solutions cannot be found without individual and social sacrifice. The employed, the fortunate, must identify themselves with the unemployed, and be willing to make sacrifices in order to bring about the abolition of unemployment. Only high spiritual attitudes will bring justice. The moral will should be expressed effectively in terms of right social relations.

It is imperative that just social relations be attained, because economic desperation will lead many well meaning citizens of all classes into great temptation. When people are confused and embittered, not knowing where to turn,

they seek scapegoats, thus arousing race hatreds. People haunted by insecurity are most likely to become the easy prey of ruthless leaders, including would-be dictators who make large promises but take away liberties. In these times of emotional stress it is doubly necessary to emphasize democratic procedures and rights.

Whatever may be the needs of national defense, stimulation of industrial activity through the production of arms will not provide a permanent method of abolishing unemployment. . . . Long and increasing production of armaments threatens the production of consumers' goods, and thereby lowers the general standard of living. It is clear that we must all search for sound methods that promise more constructive economic results. The religious bodies have a vital interest in what is socially constructive; in reconciliation and healing; in the arts of peace. Elimination of unemployment requires social thinking of a high order, and social collaboration to work out the plans and put them into effect. . . .

For enforceable and co-ordinated action by the organized social forces of the country, governmental leadership is necessary. Government, we strongly recommend, should call these organizations together for devising co-operative democratic measures to solve the unemployment problem.

Religious bodies dare not escape their responsibility to educate . . . in regard to the moral and social aspects of such questions.

—From the Findings of the Interfaith Conference on Unemployment.

International Sunday School Lessons

Theme for the Quarter: Messages from the Poets

Aim: To develop an appreciation of Old Testament poetry with a view to its use in the Christian's life and worship

These Lessons are developed from outlines prepared by the Committee on Improved Uniform Lessons of the International Council. The outlines are copyrighted, 1938, by the International Council of Religious Education and are used by permission.

LESSON 5—AUGUST 4

The Two Ways

Psalm 1; Matthew 7:24-27

Psalm 1

1 Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

2 But his delight is in the law of the LORD; and in his law doth he meditate day and night.

3 And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

4 The ungodly are not so: but are like the chaff which the wind driveth away.

5 Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

6 For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish.

Matthew 7:24-27

24 Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

25 And the rain descended, and the floods came, and the wind blew, and beat upon that house; and it fell not: for it was founded upon a rock.

26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

27 And the rain descended, and the floods came, and the wind blew, and beat upon that house; and it fell: and great was the fall of it.

KEY VERSE: *The Lord knoweth the way of the righteous: but the way of the ungodly shall perish.*—Ps. 1:6.

TO BE READ EACH DAY

July 29. M. The Good Way. Jeremiah 6:16-21

July 30. T. A Divided Heart. Jeremiah 17:5-10

July 31. W. Ways of Pleasantness. Proverbs 3:13-18

Aug. 1. T. The Way of Peace. Luke 1:67-79

Aug. 2. F. Two Ways To Build. Matthew 7:24-27

Aug. 3. S. The Two Ways. Psalm 1:1-6

Aug. 4. S. The Way of Holiness. Isaiah 35:5-10

SCRIPTURE SAYS—

By W. W. Adams

The Book of Psalms is the world's richest storehouse of worship materials. The people's struggles, doubts, fears, sorrows, joys, hopes, and triumphs find expression in the Psalms. They sweep the whole range of time—past, present, and future.

Seven successive lessons are given over mainly to some of the choicest psalms. It is often said that we have lost the art of worship; that we have reduced Christianity largely to an institution from which are launched programs and enterprises that the people increasingly fail to carry forward. These lessons in the Psalms therefore furnish an excellent opportunity to deepen our hold upon God and life by an intelligent use of the Scriptures.

In Psalm 1 we have a suitable introduction to the entire Book of Psalms. It divides itself into two distinct parts, describing the character and destiny of the righteous and the wicked (cf. Prov. 4:10-19).

The Righteous Man (vss. 1-3)

The psalmist begins with an exclamation: "Oh, the happiness of the man!"

This man (any person who fulfils the conditions here laid down) is described negatively in three lines (vs. 1), positively, in two lines (vs. 2); and the fruitage of such a life is presented, under the simile of a tree, in four lines (vs. 3).

What the Righteous Man Avoids (vs. 1)

Any person who would live righteously will have no easy time of it. He must face the organized and determined opposition of unrighteous men. These men are pictured as *wicked* (ungodly), *sinners*, *scoffers*. There is progress here: *wicked*—unlike God; *sinners*—disobedient to God; *scoffers*—antagonistic to all who seek to do God's will. The wicked have counsel to offer—advice in keeping with their wicked character. Sinners love their own way or course of life; scoffers (Prov. 1:22; 13:1; 14:6; Isa. 28:14-22) hold an assembly (seat, session), in which they revel in their pleasures and seek to promote their selfish interests. Again there is progress in the words *walk*, *stand*, *sit*. The man who does not *walk* (i.e., live, cf. Prov. 1:15; Jer. 7:24; Mic. 6:16) as the wicked advise, who does not *stand* (take the position) in the moral condition or way of sinners (Ps. 119:104), and who does

not *sit* (participate, Ps. 26:5; Jer. 17:17) in the assemblies of scoffers, in agreement with them and conforming regularly to their way of living—such a person is *happy*. This happiness, blessedness, is something we all covet. It comes only as the fruitage of a continuous, intensive fight against sin and for righteousness.

What the Righteous Man Does (vs. 2)

Jehovah had made his law available to man as a guide in all things. The reference is particularly to the Mosaic Law though it may easily include all of God's revelation, all the Old Testament writings up to the origin of Psalm 1 (cf. Ps. 119:1, and many succeeding verses).

The righteous man *delights* (finds his greatest pleasure, satisfaction) in Jehovah's law (Ps. 112:1; 119:14-16, 111:162). He also *meditates* (reads, ponders, considers) upon the law continually. It is not enough to delight in the law: one must master its spirit, message, purpose. What a transformation would come if all who, in sentiment and creed, delight in the law would study it, master it, practice it! What do we do when others talk about us? What did the psalmist do? (Ps. 119:23.) Upon what basis did God promise prosperity to Joshua and Israel? (Josh. 1:7.) How

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our meditation upon God's word contrast with our attention to current events—war, politics, sports, etc.?

Fruitage of the Righteous Life (vs. 3)

The simile of the tree is announced in verse 1: The righteous man shall be like a tree. . . . The tree is frequently so used (Ps. 92: 12-14; Jer. 17: 8; Ezek. 47: 12; Rev. 22: 2 ff.). Beautiful, rich gardens, fed by irrigation channels were familiar sights in Egypt, Babylon, and elsewhere. The righteous man shall be removed from the native land of sin and desolation and be planted (made fast, stationary) in the abiding, unfailing source of life in God's word.

The fruitage is detailed in three lines. There will be no crop failures—no drought, no lack of vigor; each season will produce its harvest. The man who abides on God's word will achieve God's blessing in all things. The leaf will not wither—growth will be perennial. Prosperity will follow. In Joseph's life we have a good illustration of the fulfillment of this promise (Gen. 39: 2-3, 23; cf. Ps. 1: 1-2; Isa. 3: 10; Eccles. 8: 12; Eph. 1: 3). Remember the conditions laid down as the basis of prosperity. God's revelation in Jesus Christ does not promise unconditional prosperity, even to the righteous. See the phrase "with persecutions" (Mark 10: 29 f.). We may be called upon to follow the example of the Lord in suffering unjustly, as Paul well knew (Col. 1: 24) and as so many know in Europe today. The prosperity may be realized in inner peace, a godlike character, and the triumph in the life to come.

Way of the Wicked (vss. 4-6)

The wicked are not so—not blessed. This answers to verse 1a. They are like chaff, driven by the wind. This answers to verse 3. In the winnowing process, the chaff was pitched high in the air, the wind disappearing with the wind. The judgments of God's judgment will some day fall upon the wicked and they shall not be spared. The wicked shall share the resurrection (Dan. 12: 2; John 5: 28-29; Rev. 20: 11-15) with the just (Luke 14: 14; 1 Cor. 15). But those who in this life have walked in the way of sinners will not be spared in the day of judgment (Ps. 5: 5; 118: 17). Those who now sit in the lap of scoffers will not hereafter share the glories of the congregation (assembly) of the righteous.

Why is this true? Jehovah knows the way of the righteous (Ps. 37: 18; 2 Tim. 2: 9): it is His way. He inspires it, makes it possible, approves it, provides it. Jehovah has fellowship with the righteous, attends him, supervises his ways (Ps. 101: 6; Hos. 13: 5). One known by Jehovah need have no

fear. Only the wicked shall perish. His way (desires, life, works) shall come to ruin like the chaff (Ps. 9: 3-6; 37: 13, 20; 92: 9; 146: 8-9; Prov. 4: 19).

The Wise and the Foolish (Matt. 7: 24-27)

The wise and the foolish here correspond to the righteous and the wicked in Psalm 1. The simile of the house takes the place of that of the tree.

Jesus was bringing to a close a long discourse. What he says of "these words" is equally true of all his teachings. Wisdom consists of hearing and doing (practicing) the teachings of Jesus. It is one thing to hear the words of Jesus; something else to understand their meaning and to live them. Jesus' original disciples found this to be true. It is still true. Some today even argue that "these words" do not apply to us in this age. Others say frankly that some of Jesus' words are impractical. Jesus said that the winds and floods would someday beat upon such people and that their houses (characters, efforts, dreams, works) would go down in a mighty crash. This should literally terrify those who do less than strive to practice everything laid down in Jesus' teachings. It should likewise inspire and encourage those who in simple, childlike faith seek day by day to obey their Master's bidding. For only those who plant their lives solidly upon obedience to Jesus shall ride out the storms that lie ahead.

LESSON APPLIED

By Howard K. Williams

Purpose. To present this psalm and Christ's words about the two ways of life so vividly that the members of your class will see these two ways clearly, and, allured by the right way, will make that way their choice.

Preparation. For several weeks we shall be studying the Psalms. The one today is truly a gem. Read it; then close your eyes and see the picture. Jot down the thoughts the Lord sends into your mind. Read the psalm again, this time out loud. Memorize it.

I. Blessed the Man!

Everybody wants to be happy! But how many are really happy? The happiness here described is not dependent on externals, but comes from within. The word "happiness" is derived from an old Anglo-Saxon word meaning to happen, so that happiness is the feeling that comes from something pleasant happening to us. The happiness of a good man comes from something that happens within him, and that is the surest, truest happiness. We find it in such men as David Livingstone, who exclaimed, "Who would not be a mis-

sionary!" His happiness in Christ was so complete, he pitied those who did not have the privilege of serving the Lord.

II. The Two Ways

The psalmist pictures the two courses a human life may take, the way up and the way down. In an old book is a picture of two men looking into eternity. The one man had lived for Christ and for others. As he looked into the future he saw a beautiful, clear river lined on both banks with graceful trees and flowers and fields. All the beauty of nature was displayed in ever increasing glory. At the end of the valley he saw a veiled figure. An angel appeared and asked, "Would you like to see who it is?" "Surely!" said the man. The veil was drawn aside. The man looked and beheld a face of great strength and beauty. "Is it possible?" he exclaimed in awe. "Yes!" answered the angel, "it is thyself! In life you lived for the best, and this is the end of your journey—the beauty of Jesus revealed in you."

The other man likewise stood on the brink of eternity. He never had thought much of others. He was always too busy with himself. Christ's calls to him to help others had fallen upon deaf ears. As he looked, he, too, saw a river, but this river was muddy and turbulent. The farther he looked the more forbidding the view became. There were scrubby trees, aridness, and at the end a figure—veiled. "Would you like to see who the person is?" sorrowfully asked the angel. "Yes, I guess so," he answered hesitantly. When the veil was drawn aside he recoiled and cried, "Can it be! Oh, angel, tell me it is not so!" But the angel said sadly: "Alas, it is so! It is thyself! In life you loved self and shunned goodness, and you became like that you loved."

III. The Way Down

How scientifically and philosophically true is the psalm's statement of the downward way! It is a gradual descent. Note that the process is revealed, first, in the three verbs: walk, stand, sit.

"No, that wicked fellow is not really my friend. I merely *walk* home with him from work." But after a while you begin to *stand* and talk with him at the parting of your ways. You begin to absorb his ideas and views. Then you *sit* down with him and become one with him. You would not have believed that you ever could! It has been so gradual a process that you were scarcely aware that it was going on. So it is with all sin.

Note that the process is revealed also in the words for association with the ungodly: counsel, way, seat.

A man asks the opinion of another, then on hearing it replies: "Well, well,

I never thought of it that way. I was taught differently, but I guess my parents and my teachers were narrow-minded. Yes, I will go with you. I will try your way. Really these religious people are not what they ought to be. I guess you are right." So men go from the *counsel* of the ungodly into the way of the ungodly and sit there.

Note, third, the three kinds of people: ungodly, sinners, scorners.

"These ungodly people are not so bad," we say. "In fact, many of them are better than some so-called Christians that we know." We begin to tolerate them, to associate with them. Then we walk along with them and drop into their sins without noticing it. Soon we think nothing of sitting with them and mocking at those who follow Jesus.

One time, suddenly, I landed on my back, dazed and not knowing where I was. This is how it happened. I thought it would be fun to run down the side of an embankment. The first few steps were all right. Then I found myself turning complete somersaults in a most unconventional fashion, and there was no end until I reached the bottom. After I had started, I could not stop.

Blessed the man who does not start to walk with the ungodly!

IV. The Way Up

It is undeniably true that it is harder to go up than down. We may as well accept the fact, and set ourselves to climbing.

"His delight is in the law of the Lord!"

A man can learn to love good music and good books and good things so much that evil and silly things become distasteful. But because it calls for effort to do this, the "jitterbugs" of one sort or another are in the majority. The man who delights in God's law, who is mindful of the whole plan of God, and who meditates on God's ways day and night, however, is the happy man. He it is who is really prepared for life's unforeseen trials. His goodness comes from within and is not put on. He is genuine. He is not afraid of being exposed. He is the happy man!

V. Like a Tree

"I think that I shall never see
A poem lovely as a tree."¹

What a gift of God a tree is! Think of some tree you love. Look at it:

1. It reaches *up* to God in prayer.
So does the good man.
2. It reaches *out* to shelter and to bear fruit.
So does the good man!
3. It sends its roots down and holds

fast. It is nourished by rivers of water below the surface. So may we, by faith and prayer, derive our strength from God.

What a wonderful thing a tree is!

What a wonderful thing a good man is!

He reaches up toward God, he reaches out with helping hand toward his fellows, and deep below life's circumstances for spiritual sustenance. "His leaf also shall not wither."

VI. The Ungodly Are Not So

They are like chaff, the shells of grain. Of no use! Blown about by every wind of circumstance!

They cannot stand in the hour of judgment. They go down in life's tests. They fall before life's temptations and sorrows.

They cannot associate with goodness. They cannot feel at ease when in its presence. They would not be at home in heaven. They have not learned the language of heaven. They are not to be found in the congregation of the righteous!

VIEWPOINT OF YOUTH

By Colena M. Anderson

Reading the Lesson

To bring out the parallelism of both the Old and New Testament verses for today have the lesson read responsively, not by the class as a whole, but by four members of the class. Divide the reading as follows: a) Psalm 1:1-3; b) 4-6; c) Matt. 7:24-25; d) 26-27. This division will bring out the contrasts more vividly than would reading the verses alternately.

In the past we have increased the effectiveness of a few lessons through graphic illustration. Today's lesson may be helped in a similar manner. A willing, clever, quick cartoonist can make a forceful addition to the reading through swift line drawings of the images suggested in the verses. In order not to detract from the beauty of the literary quality of the Scripture, have the drawings done after the reading as a kind of wordless reading. As suggestions we offer: for Psalm 1:1-3 a drawing of a tree growing by the side of a stream. For verses 4-6 the drawing of an oriental threshing floor where men pour the grain and chaff from a basket and allow the wind to blow away the chaff. The verses from Matthew should be simple to illustrate. Make certain that the one who is to do the drawing practices beforehand.

Psalm 1 and Job

Psalm 1 teaches that the righteous are blessed and prosper, while the unright-

eous suffer punishment and fail. message is consistently given in all Psalms. Before we go into today's lesson we need to reconcile it with message of Job recently studied. In Job we found that there occur at times glaring exceptions to the general rule set forth in the Psalms. We learned that inherent in the integrity of the righteous lies a faith that trusts through every circumstance, even beyond a supernatural operation of the general rule of rewards and punishments.

"Blessed Is the Man . . ."

Youth and adults today need to capture an appreciation of the difference between a surface happiness that comes from the possession of wealth and position or the gratification of sense pleasures, and the deep blessedness of inner peace that comes often with these other manifestations. The psalm does not say, "Physically this man will be the man who . . ." "Wealthy . . ." nor "Famous . . ." but "Blessed . . ." Make certain that the class understands the meaning of that word.

Parallel Illustrations

One of the charms of oriental literature lies in their illustrations. Even when presenting philosophical and ethical values, the literature contains simple familiar imagery, pictures given in most concrete terms. Today's lesson is rich in images that preach sermons: watered versus the unwatered tree; chaff as opposed to wheat; houses built on sand contrasted to those built on rock. Have the class add other contrasting images that teach their lesson. For better and more varied answers, put out the assignment during the week.

Resolutions on Moral Issues

At Atlantic City in May the North Baptist Convention did not neglect its annual custom of drafting a set of resolutions. Section IV on Moral Issues pertains so closely to today's lesson that I am taking the liberty to quote.

"Moral Issues"

(a)

"WHEREAS, There is a rapid decay in moral standards through large areas of American life, as evidenced by growing lawlessness, increasing crime, public and private dishonest practices; therefore, be it

"Resolved, That as Northern Baptists we endeavor to stem this tide by emphasis on Christian principles through faithful propagation of the Gospel of Christ, and through exemplary living, thereby challenging the world to higher standards of morality, and we adopt a vigorous program of education against these evils."

¹ From *Trees and Other Poems*, by Joyce Kilmer, copyrighted, 1914, by Doubleday, Doran and Company, Inc.

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(b)

WHEREAS, Gambling has spread with enormous rapidity in recent years through the commercial, social, and political life of our nation as revealed by the mutual, and other schemes of alliance with politics, so that it has become established in almost every stratum of society; therefore, be it

Resolved, That we condemn all forms of gambling, organized or unorganized, or illegal; furthermore, be it

Resolved, That we call upon all of our members who participate to repress the operation of all devices such as slot machines, punch boards and other contrivances; furthermore, be it Resolved, That we condemn the use of any form of gambling in churches as immoral, immoral, and contrary to Christian standards; furthermore, be it Resolved, That we lend our cooperation to every legitimate effort to crush the foregoing evils."

(e)²

WHEREAS, Moving pictures are a powerful force in influencing ideals and conduct

WHEREAS, They often suggest artificial and degrading standards of life and conduct; and

WHEREAS, The practice of block booking prevents local exhibitors from exercising discrimination in the choice of programs; therefore, be it

Resolved, That we call upon our members and people to support legislation abolishing the block booking system and we further ask our people to exercise Christian discernment in their management of moving pictures."

Play's topic for discussion by young people is, "The Road to Real Happiness." The above resolutions serve as a basis for that road. Have the class read them and urge each one to check himself against the standards set forth. Assign him to take as his Christian responsibility the challenge to translate this resolution into his own life. Only as each one of us strives to do away with the stains of wickedness in his own life and in that of his community will the world and the individuals in the world be privileged to know the blessedness of living in the congregation of the righteous."

HELPS FOR THE SUPERINTENDENT

By L. Earl Jackson

School at Worship

Theme. "Choosing Foundations."

Included. Pianist playing two stanzas,

Other sections in this resolution on Moral Issues are considered later in other lessons.

1940

and Amen, of "Rock of Ages, Cleft for Me."

Unison Reading. Psalm 1 given from memory by the entire group, or by the choir or other assigned group.

Invocation. By the leader; all joining at its close in the Lord's Prayer.

Hymn. "The Church's One Foundation."

This hymn is one of the great treasures of the church. Since Jesus is its sole foundation, the true church can never be divided. It has but one Lord, one faith, one baptism (Eph. 4:5); it is supernatural, superracial, super-temporal. Its present toil and suffering will find consummation in peace and the vision glorious, and even now it has union with God and with the meek and lowly of the ages! May our churches seek more earnestly to realize this ideal of the true church.

Scripture. Matt. 7: 24-27. The passage should be read deliberately and with expression, and preferably from the *American* translation by Goodspeed.

Discussion. These familiar passages, because of frequent usage, sometimes seem trite. We assume that we are walking in the righteous way, that we have accepted and are trying to practice the way of life Jesus taught, and that it is other folk who foolishly build upon the insecure sand. So, often, the Bible fails of its proper effect because we excuse our own failures and magnify the failures of others.

If, during his Sermon on the Mount, Jesus had in his audience any unfriendly critics, they must have thought it blasphemous for him to regard his teachings as the only foundation upon which one may successfully build. They must also have thought his particular principles sentimental and utterly insecure as a practical foundation for living: "Happy are the humble; they will possess the earth." "Happy are those persecuted for doing right." "Be reconciled with your brother before coming to the altar." "Don't resist injury; love your enemy." "Don't store up riches; don't worry; you can't serve God and money." "Get the beam out of your own eye before trying to get the speck out of your brother's." "You'll be judged by your standards of judging others." "Words without obedience won't win the divine verdict." A foolish dreamer's nonsense, thought the masses then; and some think so today!

Our deeds belie our pious protestations. Our policy seems to be: "Happy are the proud. Look out for Number One. I'll make a pile, and then rest easy. Cheating is all right, if you can get away with it. I'll serve money; God can have what's left. Don't trust an enemy; arm to the teeth. If in danger of attack, strike first and impose your

will on the victim. Penitence is the mark of a weakling. The underdog must be kept in his place. You can't rely upon good will in this kind of world." "That," says Jesus, "is not a strong policy, but a weak and futile policy, a foundation of flood-swept sand!"

Is not a man or a nation blind indeed that cannot see that nineteen centuries have sustained Jesus' judgment at every point? As someone has said, "Jesus' way has not been tried and found wanting; it has been found difficult and not tried." We have, it is true, proved its truth in many personal matters. Now, in the face of world catastrophe, since all else has failed, shall we not gain courage to insist that it be tried in world affairs?

Jesus' figure vividly describes the fate of the house built on sand. Under the hammering of rain, flood, and wind, it falls. Events are again vindicating Jesus' wisdom, for our house of life is falling. But shall we again learn little from our suffering, and merely castigate others for imposing that suffering upon us? Our only hope of emerging from the age-old vicious circle of competition, hate, propaganda, war, disaster, revolution, dictatorship, is to begin REALLY TO BELIEVE THAT LOVE NEVER FAILS; to believe that right is might, that armaments do not and cannot defend our homes and cherished institutions, but only endanger them; that the risks (if any) of a policy of good will are insignificant compared with the risks of military action or of the threat thereof. They are Christian, and supremely patriotic, therefore, who resist a misguided patriotism expressed in military preparation and action, and who favor the only successful defense against aggression—penitence and good will. Good will may not be successful immediately. Its sincerity must first be demonstrated and other methods must have spent their force, but it is the only rock foundation for a happy and secure world.

When Jesus' disciples hear these words from the mountainside and do them, the kingdom of God will come with power. There may yet be some crosses to endure, until more believe that the true Christian is the true patriot; but those truly Christian will at least avoid the eternal shame of crucifying their brothers, and by their suffering they will help to redeem men from their folly.

Poem. "Building Eternity," by Edwin Markham, especially the lines beginning, "We men of earth have here the stuff of paradise." This poem may be found in the *New Hymnal for American Youth*.

Hymn. "Once to Every Man and Nation." Lowell's great poem set to a stirring Welsh melody, in *Hymns for Creative Living*.

Benediction, with Choral Amen.

The Works and the Word of God

Psalms 19

1 The heavens declare the glory of God; and the firmament sheweth his handywork.

2 Day unto day uttereth speech, and night unto night sheweth knowledge.

3 There is no speech nor language, where their voice is not heard.

4 Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun,

5 Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race.

6 His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

7 The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple.

8 The statutes of the LORD are right, rejoicing the heart: the commandment of the LORD is pure, enlightening the eyes.

9 The fear of the LORD is clean, enduring for ever: the judgments of the LORD are true and righteous altogether.

10 More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.

11 Moreover by them is thy servant warned: and in keeping them there is great reward.

12 Who can understand his errors? cleanse thou me from secret faults.

13 Keep back thy servant also from presumptuous sins; lest when thou shalt be angry, I be upright, and shall be innocent from the great transgression.

14 Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer.

KEY VERSE: *Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer.—Ps. 19: 14.*

TO BE READ EACH DAY

- Aug. 5. M. The Testimony of the Heavens. Psalm 19: 1-6
Aug. 6. T. The Testimony of Revelation. Psalm 19: 7-14
Aug. 7. W. The Testimony of Humanity. Psalm 8: 1-9

- Aug. 8. T. Man Is God-Conscious. Acts 17: 22-28
Aug. 9. F. A Universal Father. Ephesians 3: 14-21
Aug. 10. S. God, Our Dwelling-Place. Deuteronomy 33: 26-29
Aug. 11. S. Universal Praise. Psalm 148: 1-14

SCRIPTURE SAYS—

By W. W. Adams

Psalm 19 deserves a large place in our devotions and in our living. The content of the psalm, when properly understood, makes its own appeal.

The Works of God (vss. 1-6)

These verses constitute a hymn of praise. The theme is the glory of God. The praise arises from the heavens, the firmament, the day, the night, and the sun, all personified. Such personification is frequent in the Scriptures. Nature in general is personified (1 Chron. 29: 11; Job 12: 7 ff.; Ps. 148; Isa. 42: 10 ff.; 49: 13). So also the stars (Job 38: 7). Likewise the hills and trees (1 Chron. 16: 33; Isa. 44: 23; 55: 12). Particularly the heavens (Neh. 9: 6; Pss. 8: 3 ff.; 50: 6; 89: 5, 11 ff.; 97: 6; 102: 25; 136: 5-9; Heb. 1: 10-12).

Vs. 1. A couplet; two synonymous lines describing nature's praise of her Creator. The heavens continually tell of God's glory. Jehovah is the author and king of glory (Ps. 24: 7-10). That glory is the sum total of his perfections. It is manifested in his handywork—the work of his hands. The word firmament is synonymous with heavens. In Genesis, chapter 1, God created the heavens and the earth by simple command. The poet conceives God as spreading out the firmament, or expanse of heaven, with his hands. His creation in turn praises him.

Vs. 2. A couplet; two synonymous lines emphasizing the ceaselessness of nature's praise of God. The speech flows on and on. One day (Gen. 1: 14-18; Ps. 74: 16b) pours forth speech to the succeeding day in praise of God's glory. Each night makes known the knowledge of Jehovah to the following night.

Vs. 3. A couplet; two synonymous lines explaining the content of vss. 1-2. (Some scholars believe that this explanatory verse was not in the original poem, but was added at some later time by a scribe.) There is no actual speech, no word; no real voice is heard. Yet their message, their expression of praise to Jehovah, is genuine and Jehovah hears it. We, too, can understand it. If human beings can express themselves apart from words, so can God's handywork.

Vs. 4a-b. Verse 4 in our English version is a triplet. The verse division should come at the end of the first two lines; line three belongs with vss. 5-6. This couplet, two synonymous lines, makes clear the extent of nature's praise of God; it extends to the bounds of the earth. This completes the thought of vs. 1: the heavens speak of God's glory and this speech is heard throughout the whole earth. In vs. 4a we should read *voice* instead of *line*. It is synonymous with *words* in 4b. The Septuagint has the right idea, as is reflected by Paul (Rom. 10: 18). The words of the heavens extend to the limit of the world.

Vss. 4c-6. These verses are a unit. As an illustration of the relationship be-

tween nature and Jehovah, the psalmist singles out the sun, the most glorious all of God's handywork. Just as nature praises Jehovah, so the psalmist praises the glories of the sun. But we must look deeper. Who created the sun? Who set up a tent for it? What service does the sun perform? Whose glory does it reflect? "A tent (tabernacle) is set for the sun." Only Jehovah could have made the sun and its tent.

Five statements descriptive of the sun follow. The sun is like a bridegroom (Joel 2: 16) coming out of his chamber (canopy). The thought is that the sun spent the night in his tent. Then in the morning he comes out of his canopy fresh, vigorous, hopeful, joyous, eager for the day's activities. He rejoices as a strong man to run his course. The heavens through which the sun passes are thought of as a racecourse. Running is one way a strong man can demonstrate his strength. The Christian life is likened to a race (1 Cor. 9: 24). "His going forth is from the end of the heaven." The sun goes forth and rises (Ps. 50: 1; 113: 3) from the end of the heaven, that is, from the east (Isa. 13: 5; Mark 13: 27). "And he runs the circuit unto the ends of it." He runs the full course from one limit to the other from east to west. "There is nothing hid from the heat thereof." Everything on earth is laid bare to the sun's piercing rays. The glories of the sun reflect the glories of the Creator, whose all-seeing eyes inspect everything. F

ws when creation glorifies its Crea-
and when it fails to do so (Rom.
10b).

Word of God (vss. 7-10)

These verses constitute a hymn in
use of God's law. The law is more
excellent than nature; also more useful
in meeting man's needs. Man needs
more than to learn of God's being,
power, and majesty, as disclosed in na-
ture. God has purpose with man. Left
to himself, man tends to worship nature.
(Rom. 1:20b). Consequently God gave
the second law.

(vss. 7-9. These verses are a unit,
consisting of six lines. Each line has
three parts: a *name*, co-ordinating with
the subject; an *epithet*, describing some quality
of the subject; and a *result*, the effect upon
the person. Let us note the three parts
of each of the six statements.

1) The *law* (God's revelation of his
will, known to us as doctrines, teachings,
in the Pentateuch) is perfect (en-
tirely complete, no deficit; cf. Rom. 7:
12), restoring (refreshing) the soul.
The law is the perfect food for the
sinner (Deut. 8:3; Matt. 4:4).

2) The testimony of Jehovah (that
which testifies of Jehovah's will, par-
ticularly the priestly legislation) is sure
(dependable, dependable; cf. Pss. 93:5;
107:17), making wise the simple—im-
parting divine wisdom, even to the sim-
ple if they are teachable (Ps. 119:
105).

3) The precepts of Jehovah (a spe-
cific prescription of man's duty) are right
(just, equitable), rejoicing the heart (of
one who loves truth).

4) The *commandment* of Jehovah
(anonymous with precept, prominent
in Deuteronomy) is pure (spotless, Ps.
119:142), enlightening the eyes—enabling
the eyes of the heart to understand God
(Ps. 119:105, 130; Eph. 1:18).

5) The *fear* (better, the *saying*) of
Jehovah is clean (no evil, impurity,
contamination), enduring forever—per-
manent, unchangeable.

6) The *ordinances* (judgments, judi-
cials, decisions, covering concrete cases of
conduct) of Jehovah are true (conform-
ing perfectly to right and justice; cf.
Ps. 119:138, 142), righteous (vindi-
cated) altogether.

7) *Ps. 10.* This verse declares the super-
ior value of God's law. No amount
of gold, even the finest of gold (Prov.
15:20), can be compared with it. It is
more satisfying to the soul than pure
gold is to the physical taste (Prov. 16:
22).

8) What is said here of the Mosaic
law is true of all of God's revelation,
including the Incarnate Word.

Prayer for God's Blessings (vss. 11-14)

Knowledge of God's glories in na-
ture and especially of the excellencies of

his revealed words leads to prayer. The
basis of the prayer is threefold, and is
stated in three lines, vss. 11-12a.

a) "By them is thy servant warned."
Each servant (each individual Israelite,
or Israel as a whole) needs more than
the positive blessings of the preceding
verses. He needs instruction, warning
regarding sin. The law renders that
service.

b) "In keeping of them there is great
reward" (cf. Lev. 18:5; Ezek. 20:11;
Luke 10:28).

c) "Who can understand (discern)
his errors?" (Ps. 40:12.) Man may un-
consciously, unknowingly, violate God's
law. He needs help.

The prayer and its contemplated re-
sults are stated in vss. 12b-14.

a) "Clear me (Ps. 51:1-2, absolve,
forgive) from hidden errors" (sins done
inadvertently). Though not known to
the sinner, sin breaks fellowship with
God.

b) "Restrain thy servant from pre-
sumptuous sins" (sins done with a high
hand, willfully, intentionally, Num. 15:
30). Man needs divine restraint.

c) "Let them not have dominion over
me" (thereby making me a slave of sin,
with tragic consequences; Gen. 4:7; Ps.
119:133).

d) The two results: "I shall be up-
right"—complete, free from guilt (Ps.
32:2), and "I shall be clear from great
transgression"—great in number, in de-
gree of wrongness and in evil results.

e) The psalmist, in words matchless
in their beauty, tenderness, and insight,
concludes with a prayer for the accept-
ance of his worship. "Let the words of
my mouth, and the meditation (musing)
of my heart (mind), be acceptable in
thy sight, O Jehovah, my rock (my sure,
dependable refuge, Ps. 18:2 f.) and my
redeemer (the One who is active, and is
seeking to effect in the sinner the ends
prayed for; Isa. 41:14)."

LESSON APPLIED

By Howard K. Williams

Purpose. To make this psalm pre-
cious to those you teach and to make
God very real to them as he reveals
himself in his works and Word.

Preparation. Read the psalm aloud
to catch its beauty. Then read it care-
fully, making an outline of its parts and
analyzing each sentence. Read all the
material you can on the psalm. Think
over illustrations from your own experi-
ences. Then read the psalm once more
with the wealth of meaning thus gained.

I. The Psalm As a Whole

The psalm is easily divided into three
main divisions. The first, vss. 1-6, tells
of God's works in nature and reveals
God as the Powerful One. The second

division, vss. 7-11, tells of God's laws
as revealed in his Word. Here the word
Jehovah, the Present One, is used for
God. The third division, vss. 12-14, gives
the response of the psalmist to God's
revelation and his prayer to be right to-
ward God.

He is impressed by the *works* of God
and the *word* of God; the *book of na-
ture* and the *book of revelation* within
man's soul.

Immanuel Kant said, "Two things fill
me with ever increasing awe and won-
der, the starry heavens above and the
moral law within."

II. Revelation of God in Nature (vss. 1-6)

It did not occur to the psalmist to
deny God. "The fool hath said in his
heart, There is no God," and only a
fool would be guilty of that error. As
the psalmist looked at the heavens in
their glory, he saw God's fingers mould-
ing the clouds, holding the stars, and
moving the sun. If, in that day of lim-
ited knowledge of science, the thoughtful
person paused in reverence before God's
works, how much more should we mar-
vel at God's handiwork in this day when
we have so much more knowledge of the
vastness of the heavens and the wonders
of God's handiwork!

God works silently. If men could
manufacture a sunrise, what a noise
their machinery would make! And what
a fuss men would make advertising their
achievement! Not so, God. He always
works

"Silently as the daylight comes
When the night is done."

So the psalmist says, "No speech nor
language; their voice is not heard." The
italicized words in the King James Ver-
sion do not appear in the original text,
and the supplying of them completely
changes the meaning. In nature, God
speaks without words. For that reason
his message is not heard unless some-
thing within man responds. That is
why nature, apart from divine revela-
tion, does not disclose the God of Jesus
and of the Bible.

God speaks universally in nature. He
sends his rain on the just and the un-
just. His sun and stars and moon shine
impartially on all the world. Day unto
day (continuously) and night unto
night (unremittingly) God's handiwork
bears testimony. That revelation goes
to the ends of the world. His sun rises
every morning, fresh and eager as a
strong man for a race, and lights up all
the way as it goes.

III. Revelation of God in His Word (vss. 7-11)

The revelation of God in nature is
inarticulate; in his law it is explicit.
He there announces his will in a way

that men can understand. Nature apart from God's law is not understandable. Nature tells of God's power, vastness, splendor, order, mystery, but it leaves man high and dry in time of need. In nature worship we see how men have been misled by their interpretations of nature without the revelation in the law of God. Consider the natural religions, fetishism, sun worship, and idol worship. Look these up in an encyclopedia. Nature alone can never lead one to a knowledge of the Fatherhood of God.

Space permits only a mere outline of what God's Word reveals, but compare what is written carefully with what the psalmist says about God's law.

God's law is "perfect." It is not a burden, but an aid in understanding him. It is not partial, but complete; and if we would be complete in character we must obey the whole law as it turns us to the highest and the best. It truly converts us.

God's law is "sure." It finds us. That is why the Bible is the universal book. An Indian chieftain listened to a missionary's exposition of Romans, chapter 1. He asked the missionary how he had come to know so much about him. The chieftain had seen himself in the mirror of God's Word. There is no doubt about Scripture. It is sure, and the one who obeys it is wise and becomes wiser by obeying it.

God's law is "right." God never asks us to do wrong. He never asks us to do anything that will harm us. However it may seem, the man who fully obeys God's laws will finally rejoice. He will find God's laws to be wings with which to mount up joyfully and not a burden to load him down.

God's law is "pure." Most things are mixed in character. It is very difficult to get anything that is pure. Our motives often are mixed. Why does one go to church? To worship God or to see one's friends? Why does one give to a needy person? To ease one's conscience or because one loves God and his fellow-men? God's law, however, is unmingled good and fills the obedient heart with a true light which helps to discern between good and evil.

God's law is "clean." Dirt, filth, causes death. What terrible diseases may be traced to it. Physical diseases and moral diseases! God's law is clean and keeps clean those who obey it. Sin may have its day, but it "dies amid its worshipers!" Be sure of that!

God's law is "to be desired." The psalmist sums up the matter: God's law, from every point of view, is a desirable thing to know and to obey. It is more valuable than gold and sweeter than the purest honey that drops from the comb.

In a story by Irvin Cobb, sight and

taste, by a delicate operation, are restored to a boy. With wonder, he looks at food and water and then tastes them. With indescribable admiration he sees, for the first time in his life, the setting sun. "Where are the people?" he asks. "What people?" the doctor inquires. "Why, the people who should be looking at this wonderful sight." "Oh, this happens every day," the doctor replies. "We have become used to it."

Oh, that God's law and God's works might keep their newness and freshness and beauty to our minds and souls!

IV. The Psalmist's Response (vss. 12-14)

The psalmist saw his own unworthiness. In the pure light of God the soul shrinks in contrition. Weighed in the balances, we find ourselves wanting. We do not suit others; we do not suit ourselves. How then can we suit a perfect God? No soul that has ever looked into God's perfect law can ever be content with itself. "For all have sinned, and come short of the glory of God." The man who in his own estimation is perfect has never truly seen God.

The psalmist accordingly prayed that he might be cleansed even from those faults of which he himself was unaware. He prayed also for forgiveness for the sins he had committed knowingly and willfully. We all do things we know we should not do. Sins of omission and sins of commission!

"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer." What a wonderful prayer! What a glorious change in us, if all our thoughts and words pleased God!

VIEWPOINT OF YOUTH

By Colena M. Anderson

Reading the Lesson

Today's psalm falls naturally into three divisions: (1) verses 1-6; (2) verses 7-11; (3) verses 12-14. Have three readers of three sections of the class read the lesson, each one taking one of the above divisions. Then ask the class to read it in unison. This is one of the psalms that should be hidden in every Christian's heart. After the reading, spend a few minutes of concentration by way of review for those who already have memorized the psalm, and of stimulation for those who are about to memorize it.

God the Creator (vss. 1-6)

To encourage class participation in a present-day interpretation of verses 1-6 we suggest the use of the following outline. Ask the class to add from personal

observations further examples to a b under 1 and 2. Strive for detailed description of objects seen and emotion induced. There comes a spiritual fellowship from the sharing of one's appreciation of God's handiwork with another who also appreciates it.

Nature Bespeaks God's Creative Power

A. "Day unto day uttereth speech through:

1. Familiar things that we are prone to take for granted

a) A yucca in blossom
b) White flowers of dogwood

2. Extraordinary phenomena

a) The Grand Canyon of the Colorado. When I saw this for the first time last May I realized how limited had been my knowledge of the magnitude and majesty of God's creative power.

B. "Night unto night showeth knowledge" through:

1. Familiar things

a) The morning star. Recently while driving across the continent, we saw, after a night journey over the desert, the morning star directly ahead of us. For a while we seemed to be steering straight for it, that time God drew very near.

b) The night song of a mockingbird

2. Extraordinary phenomena

a) Northern Lights

b) Eclipse of the moon

Examples given above are merely a way of suggestion. Use ones from your class. When the outline is complete ask the class to name those items in it which man might have been the creator instead of God.

Ask students of science for examples of God's creative power that are visible only through the microscope and telescope.

God and His Law (vss. 7-11)

Knowing God as a Creator, wonder though this be, represents only partial knowledge. In times of moral stress the rare beauty of a dogwood in full bloom is not enough. We want direction. We need words of advice. God knew this need even before man could express it, and by means of his prophets and teachers he has been as generous in the revelation of himself through laws through the beauties and glories of nature.

To demonstrate the truth of the verses we must translate them in terms more concrete; we must illustrate them from experiences of actual living. As an example, take verse 7a, "The law of Jehovah is perfect, restoring the

HELPS FOR THE SUPERINTENDENT

By L. Earl Jackson

The School at Worship

Theme. "The Heavens Are Telling."

Prelude. Pianist playing one or two stanzas, and Amen, of "Holy, Holy, Holy, Lord God Almighty."

Hymn Reading. "The Heavens Declare Thy Glory."

Hymn. "Lord of All Being, Throned Afar." This stirring hymn by Oliver Wendell Holmes should be sung as a prayer of praise.

Picture Meditation. Immediately upon the conclusion of the hymn, W. L. Taylor's beautiful and familiar picture, "When I Consider Thy Heavens," should be unveiled and lighted, or projected upon a screen, while a skilled reader gives from memory the passage it suggests, Ps. 8: 3-9.

Story. The great American sculptor, Lorado Taft, while vacationing one summer in the Indian country, was pointing out the glories of a sunset to an Indian nurse girl. Thrilled by its beauty, she wished to run some distance to her people to tell them about it. Mr. Taft thought the trip unnecessary, since her people could also see the sunset from their home. "But," she replied, "they don't know it's beautiful; I didn't until you told me." The incident reminds one of an inscription within the central dome of the Hall of Science at the Century of Progress Exposition: "Nature never shouts her secrets; she always whispers them."

Scripture. Ps. 19: 1-6. Given from memory by the same reader as above. The picture may again be illuminated.

Discussion. The writer vividly recalls his one opportunity to witness a total solar eclipse, one wintry morning in the middle twenties, from a point (at New London, Conn.) within the narrow path of totality. As the moon's black disc increasingly blotted out the sun's dazzling image, one could almost feel the growing darkness. The brighter stars and planets appeared again in the sky. Then as the sun's image was disappearing, the hilltop crowds gasped with awe as they beheld the long white rays of the corona shooting forth from the sun into the sky's deep blue. Another minute and the heaven's supreme pageant would recede into the light of day. Just then, with a small telescope trained upon the farther side of the moon where the sun's image was quickly to appear, I detected a tiny spot of vivid crimson flame. Soon, at a slight distance, appeared another. Then, in a matter of seconds, I saw other spots, and finally a continuous thin line of vivid flame half-circling the moon's black disc until the

dazzling photosphere came forth to blot it out. I had seen the ten-thousand-mile-deep sea of flaming hydrogen!

A few years ago I was permitted to examine the first great 200-inch lens cast by the Corning Glass Company, and the annealing oven containing the second lens, soon to be released from its eleven months' cooling and started on its way to California for use in the world's greatest reflector telescope. The glass formula that made possible these huge reflectors had been developed by Dr. John Clyde Hostetter, once a youth in my "home church," First, Williamsport, Pa.

Even with their present instruments, the astronomers have revealed a universe incredibly stupendous and wonderful. Our sun is to us a marvelous creation, with a volume a million times the earth's, and an internal heat of some forty million degrees centigrade. Its ten planets average much larger than the earth. Yet if the sun, great as it is, were removed to the distance of the average fixed star, it would be invisible to the unaided eye. (We can see the stars, despite their distance, because they are so much larger than our sun!) The *nearest* star, aside from our sun, is so distant that its light, traveling 186,000 miles per second, requires two and one-third years to reach us; our sun's light requires only eight minutes. The sun and millions of other stars comprise our galaxy or "island universe," commonly termed the "Milky Way," which is said to be 100,000 light-years in diameter and 10,000 light-years in thickness, and which revolves at 200 miles per second in 200,000,000 years. Yet Dr. Swann, in *The Architecture of the Universe*, says there are millions upon millions of great island universes, each of which contains millions of stars. It has been said that there are about as many stars in the grander universe as there are glasses of water in all of the oceans of the world! Mr. Charles Bitteringer has declared that astronomy gives us, as nothing else can, an appreciation of the power and wisdom of the unseen hand of the Creator which has produced and governs this stupendous universe of ours.

If this, then, is the sort of world we inhabit, and if, as Jesus assured us, the Creator is primarily a just and loving Father, bent upon creating a kingdom of love, are we not amazingly foolish if we think, under the stress of our human hysterias, that we can flaunt with impunity the eternal will of God?

Hymn. "The Spacious Firmament on High" (Tune: Creation, by Haydn; words by Joseph Addison).

Prayer. Read as a prayer, or better, give from memory stanzas 2 and 4 and the refrain of the hymn, "Day Is Dying in the West."

"One of Jehovah's laws is the law of forgiveness. (See Matt. 6: 14-15.) I call it perfect because it is complete. Against it we may set up other laws and find them lacking. Consider, for instance, the law of personal gain: Come first, last and in the middle, and be full of joy." Or to take the law of military power: "Hold all you have, take all you can, and men will follow you great."

A short observation of either of these laws will show their weakness. Neither has ever restored a human soul. The law of forgiveness, however, has the class try it right now. Have them test it for themselves. Have them think of someone against whom they have a grudge, someone they have not fully forgiven for some wrong done to them. Ask them to pray for that person now, truly to forgive him, and through the week feel for themselves the "restoration" of their souls. Now take verse 7b, "The testimony of Jehovah is sure, making wise the simple." Consider the testimony of God's shepherding as revealed in Psalm 23, the Sunday's lesson. From it there has come for some people a wisdom that bestows a trust so great it can carry them through an aerial bombing raid. Chinese Christians, among them T. Z. Koo, have come of their faith.

In the manner of the above go through the other verses, bringing graphic illustrations to prove the truth of the general statements. Discuss the "commandment" (vs. 8a) of Jehovah to love one another (John 15: 12). Does it for a person give one a better understanding of the problems of that person, enlightening one's eyes to the deeper depths of character? The Ten Commandments might be considered as "ordinances of Jehovah" mentioned in verse 9b. Ask the class for the "great reward" (vs. 11) for keeping these ordinances.

Hearts and Hidden Sins (vss. 12-14)

The last part of our lesson shows another way in which God reveals himself. Find him through his handiwork and through his law, but we also find him through our own need in time of trouble. Be conscious aware of their own faults and know that God's adequacy never fails so sharply defined as in the hour of their own helplessness. However, many persons lack this consciousness. Every teacher will need to pray today that God may quicken the minds and hearts of the pupils to an awakening.

Fitting close to this lesson might be a period of individual silent searching of the heart in which from time to time the teacher suggests trends of thought. At the period with a united recital of Psalm 14.

God's Care of His People

Psalm 23

1 The LORD is my shepherd; I shall not want.
2 He maketh me to lie down in green pastures: he leadeth me beside the still waters.
3 He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.
4 Yea, though I walk through the valley of the shadow of

death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

5 Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.
6 Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.

KEY VERSE: *The Lord is my shepherd; I shall not want.*—Ps. 23: 1.

TO BE READ EACH DAY

Aug. 12. M. My Shepherd. Psalm 23: 1-6
Aug. 13. T. His Universal Care. Matthew 6: 25-34
Aug. 14. W. Gracious and Merciful. Nehemiah 9: 26-31

Aug. 15. T. My Father. Jeremiah 31: 7-12
Aug. 16. F. His Workmanship. Ephesians 2: 1-10
Aug. 17. S. His Care for the Lost. Matthew 18: 10-14
Aug. 18. S. His Providential Care. Psalm 145: 9-21

SCRIPTURE SAYS—

By W. W. Adams

One hesitates to discuss this precious psalm. It is the sacred shrine of the devout soul in every generation. Here come the burdened of heart, whatever the nature of their burdens. And here they exchange their burdens for peace and rest, their tears and sorrow for the smile and joy of God, their doubts and fears for renewed courage, trust, and security.

The psalm expresses and creates confidence along three lines: divine refreshment, guidance, and protection. The psalm is in two parts: (1) Jehovah as Shepherd (vss. 1-4); (2) Jehovah as Host (vss. 5-6).

Jehovah as Shepherd (vss. 1-4)

In these verses the protection, confidence, and joy of the sheep find expression. The figure of speech, Jehovah as Shepherd, reflects the pastoral life of Israel from earliest times (Gen. 37: 1 ff.; 1 Sam. 16: 11) to the New Testament era (Luke 2: 8). The shepherd's task was twofold: to protect the sheep, and to feed them. This relationship of sheep and shepherd gripped the imagination of biblical writers, for it expresses accurately what people have experienced in Jehovah. The reader will find help in comprehending Psalm 23 through a study of the following passages: Pss. 78: 72; 80: 1; Jer. 31: 10; Ezek. 34: 11-16; Jonah 10: 11, 14-18; 1 Pet. 2: 25; 5: 4; Heb. 13: 20; Rev. 7: 17.

"Jehovah is my shepherd." I need no other, have no other. I have Him. The fact is not argued, but is announced.

"I have no want." This is a general statement. The Shepherd provides all I need. The provision is continuous, unfailing. "He shall feed his flock like a

shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young" (Isa. 40: 11; cf. also Matt. 6: 33; Phil. 4: 19).

The general statement, "I have no want," is now detailed; concrete samples of Jehovah's care are given.

"He makes me lie down in grassy pastures." The pastures are green with tender, abundant grass. This is not primarily provision for our physical needs. Feeding may be assumed, as seen in Ps. 65: 11-13; Ezek. 34: 14; Judg. 10: 9. But it is not here declared. Sheep do not feed while lying down. The psalmist has in mind the comfort, ease, rest, security of the sheep. It is of course in the midst of plenty, in the presence of the Shepherd. We need fellowship with Him—the calm, inspiration, strength of his presence. This is food for the spirit and mind, far more than physical sustenance.

"He leads me to waters of stillness." He does not drive the sheep as Westerners do, but he leads them as an Eastern shepherd does. There is no force or coercion. The waters are still and refreshing—not disturbing, roaring torrents, and not stagnant. They give rest and refreshing.

Thus "He restores my soul." In the rich, abundant pastures, by the restful, invigorating springs and wells of water (Gen. 29: 10 ff.; Exod. 2: 16-21), and in fellowship with the Shepherd who provides all things, my soul is refreshed (Ps. 19: 7). This implies preceding and succeeding activities that are exhausting and that make necessary an interim of rest and rejuvenation.

The sheep has now been replaced by a person with a soul. The soul, seat of one's desires, affections, appetites, is revived, quickened, restored to complete readiness for life's activities. One wonders if we in the midst of the rush

of modern life can ever take time appropriate for ourselves this inner strength, richly provided by our Shepherd and without which we live in vain.

After rest and refreshing comes action. There is something to do, a journey to make. On that journey many dangers are encountered. "He guides me in the paths of righteousness (right paths) for his name's sake." The way is uncertain; one may easily stray, miss the goal. A guide is needed; Jehovah is that guide (Pss. 5: 8; 27: 11; 31: 3). Jehovah guides me into right paths that he approves and that lead to the right destination—paths of moral and religious uprightness (Ps. 85: 1; Prov. 4: 11; 8: 20). With Him I shall not miss the way. He renders this service "for his name's sake." Not for my sake; not because I merit or need it. We are his people, in his world, to achieve his purpose. Therefore his name and honor are involved in what we do. He has pledged loyalty to his people; we must be true to himself. "So he will be their shepherd according to the integrity of his heart" (Ps. 78: 72 R.V.; cf. 1 Sam. 12: 22). God's name is the mainspring of all his redemptive activities. How it would clarify our modern situation if we could recapture this fact that is set forth so clearly in the biblical record! See Exod. 32: 11-14; Pss. 2: 11; 79: 9; 106: 8; 143: 11; Isa. 37: 36; 43: 25; 48: 9, 11; Jer. 14: 7, 21; Ezek. 36: 21 f.; Matt. 28: 19; Luke 24: 47.

The shepherd's protective care extends to every possible danger. Palestine was marked everywhere by high hills, steep cliffs, deep ravines, with caves and forests shielding beasts and robbers. For death always lurked for sheep or man. But with a good shepherd there was no danger. "Though I walk through the valley of deep shadow" (Job 10: 21 ff.; Isa. 9: 2; Jer. 2: 6), in a dark, gloomy ravine, "I will fear

"—no fall, no injury, no missing the y. This sense of perfect security is founded on two facts: "Thou (the wise, mighty Shepherd, Isa. 43:2) art with me"; "thy rod and thy staff, they comfort me." With rod and staff, symbols of the shepherd's office, the shepherd could both beat off all foes and support and rescue any who needed help. With this double protection, there can be no anxiety; perfect safety is assured.

Jehovah as Host (vss. 5-6)

The figure changes. The psalmist is no longer a sheep, happy in the shepherd's care. He is now a guest, being pleasantly entertained in a home of plenty and of unending kindness. The plate, oil, cup now become figures for describing God's providential care.

"Thou preparest (Ps. 31:19) a table before me in the presence of mine enemies." The table symbolizes a feast of plenty. Jehovah as host spreads a table of good things for his guest, who needs only to consent to be a guest and accept the offered hospitality. The adversaries will neither accept the good things nor let others do so in peace. They will disturb this group of happy guests if they can. But the host both feeds and protects his guest. The guest is safe. So we, encircled by enemies, may realize the sweet inner satisfaction of life and fellowship with our God.

"Thou didst anoint (Ps. 92:10; Luke 16) my head with oil." The guest received a royal welcome. He was anointed with oil, symbol of gladness; to which was sometimes added sweet-scented perfumes for pleasantness (Amos 6:6).

"My cup runs over"; better still, "exultates." This is more than a full, bountiful supply; it saturates, satisfies, regulates, exhilarates (Ps. 104:15).

The conclusion is in two parts. "Surely goodness and kindness shall follow me all my days"—the goodness and kindness described in the preceding verses. The host pursues me; he follows so by bestowing upon me goodness and kindness. These blessings are not temporary or recurring, but permanent. "And I shall dwell in the house of Jehovah for ever." The guest becomes a permanent member of God's family, dwelling in security, plenty, and happiness through length of days.

The psalmist may have had in mind the Temple and the sacrificial feasts as pictured this bountiful, perennial feast. But there are no limits here. The experiences here described are not confined to certain people, special times, and limited areas of life. Jehovah makes available his protection, care, and joy to all who will let him shepherd and sustain their lives.

The human race has sought to make

its way forward without Jehovah. It has now almost completely lost the way. Millions today are on by-paths, detours; among wild beasts and robbers. The wreckage and tragedy are indescribable. What must be in the heart of the great Shepherd God, as he beholds the world scenes of this hour! One thing each of us can do: while being concerned for a world that has forgotten God, we can ourselves return unto the Shepherd and Bishop of our souls (1 Pet. 2:25).

LESSON APPLIED

By Howard K. Williams

Purpose. To make this psalm live today in the faith of the members of your class.

Preparation. You are teaching today one of the most familiar passages of Scripture. Wherever the Bible is known, you will find men who can recite the Twenty-third Psalm. In how many ways can you say this psalm? Try it. Emphasize different words. Use different tones of voice. Bring out all of its meaning. Read all you can about the psalm.

I. The Psalm as a Whole

The authorship of this psalm is universally attributed to David. What would be more natural than for a shepherd to think in terms of shepherding? So when David wanted to say the finest thing about God and also to express his utter dependence on God, he said, "The Lord is my shepherd."

In the Isle of Wight is a stone monument of a little girl lying in death with her head resting upon an open Bible. It was erected in memory of a little princess left to die in a prison cell during the Protectorate of England. She was found dead with her head resting upon the Twenty-third Psalm. How many, great and small, have found refuge in life and death in this priceless psalm! It does not argue. It sings its faith, simple, beautiful, and enheartening.

II. "The Lord Is My Shepherd"

Take the first five words and note how they are a key to the psalm. Emphasize each word in turn to bring out the full meaning. First, "The Lord."

David pictures the Lord in two aspects, as Shepherd and as a Host. As Shepherd, the Lord does all for his children that David sought to do for his sheep upon the hills of Judah. In a land of hospitality, where to entertain a guest was an honor, David pictured God as the ideal Host who bountifully entertains his guests. Think of all the things a shepherd is to a sheep! Think of all the things a true host does

for an honored guest! "I will give you the key to my house," a friend said to me. "It is yours whenever you want to use it." The Lord gives us the key to his great house. It is ours to use. Do we avail ourselves of his bounty?

"The Lord is . . ." Not "was," nor "will be," but "is." To David out on the hills, God was present. To some people, the experience of God seems to be in the past tense. I knew a man who, when he testified, always told of his conversion many years before. He seemed not to have had any experience of God since then. I want to know now that "He walks with me and He talks with me" today and in every experience. I want a present-tense fellowship with Jesus.

There are others who are always looking forward to some blessed time to come. This is a good thing. Paul did that. We all like to do it. But it is not enough. While Paul looked for the "blessed hope," he also could sing songs at midnight while in prison, because Jesus was present with him there and then.

"The Lord is my . . ." Note the personal pronoun here and elsewhere in the psalm! Dr. Boreham tells of a mother trying to teach this psalm to her child.

"Now say this after me," she said. "The Lord is my shepherd."

"The Lord is your shepherd," the child responded.

"No! No! Not *your* shepherd, *my* shepherd," corrected the mother.

"That's what I said, mummy; the Lord is *your* shepherd," repeated the little one.

Are we not like that child? We find it hard to learn the psalm aright. *My* shepherd! On the ocean one night, approaching the shores of Madeira, the moonbeams made a path of light direct to me as I stood on the deck of the vessel. That light was mine. Yet I knew that someone standing on a vessel a thousand miles away enjoyed the moonlight as truly as I. When I possess a watch and call it mine, my possession of that watch excludes other owners. But I can have moonlight or sunlight and not deprive others. So God can be mine and also yours, and the more I possess him, the easier it is for you to possess him. Is my Lord your Lord?

"The Lord is my shepherd." What a world of meaning that one word "shepherd" contains! Did you ever see a real shepherd? How astonished I was at the first one I saw in Palestine years ago! He looked like a soldier, armed; ready for peace or protection.

A shepherd has many duties. He must know his sheep. Jesus said, "I know my sheep." Because he knows us all together, he is able to feed us. In this modern day, we know how important

diet is. So the Lord leads us into pastures where proper food is obtainable.

The shepherd must lead. He does not drive his sheep. One of the pictures I took in Palestine shows a shepherd at the head of a large flock of sheep. He is leading them. So the Lord would lead us.

The shepherd carried weapons to defend his flock. David was accurate with his sling-shot. Today shepherds carry firearms to protect their flocks from beasts and thieves. The Lord is our protector. Jesus said, "The good shepherd giveth his life for the sheep."

III. My Response

Dr. Weston used to say that sheep were among the least intelligent animals, but that they did have enough sense to follow their shepherd.

If the Lord is to be my shepherd, I must have enough sense to respond to his guidance. Isaiah says, "All we like sheep have gone astray; we have turned every one to his own way." In that case we are not safe. In *The Sad Shepherd*, a beautiful story by Henry van Dyke, the shepherd risked his life for a little lamb that had strayed away and fallen over a cliff. Christ died to rescue straying sheep and lambs. The safety of the fold, the certainty of food, the assurance of the future, depend on the obedience of the sheep to the Shepherd's guidance. The wandering sheep cannot blame the Good Shepherd. If we are lost, it is because we lose ourselves.

IV. The Security of the Sheep

Note the results to the sheep that the Lord leads: "I shall not want." "No good thing will he withhold from them that walk uprightly" (Ps. 84: 11). "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6: 33). Green pastures, restoration for the fainting soul, rest by silent water, rightness of the soul within, and when the storms come the Shepherd will lead us *through* the valley; not into it to stay, but *through* it to the sun-kissed hills beyond, and we shall dwell in the House of the Lord forever.

V. The General Conclusion

When I belong to the flock of the Lord, "I will fear no evil." Everybody is more or less given to fear, but "perfect love casteth out fear" (1 John 4: 18). If we are afraid, is it not because we have not fully accepted the Lord as our shepherd, and have not learned that he watches over us when we sleep and when we wake?

During the World War, Padre Gault used to teach his men this Shepherd Psalm by ticking off the first five words on his fingers, starting with the little

finger: "The Lord is *my* shepherd." Every man was asked to mark the palm of his hand with indelible pencil to remind him to emphasize the "my" on the index finger. We would all do well to practice this.

"The Lord is my shepherd," and since that is so, come what may, "I will fear no evil" either in this life or when I must pass through the darkness to my Heavenly Shepherd's fold.

VIEWPOINT OF YOUTH

By Colena M. Anderson

Reading the Lesson

At a time when so much of the world is a battlefield the green pastures and still waters of the Twenty-third Psalm are more than ever an oasis of comfort and courage in a desert of desolation. Authorities attribute the writing of this Psalm to David, the shepherd boy who became a king, the man who was warrior, musician, and poet. We who are now so war-conscious are heartened with the thought that David's fame rests not upon his military achievements but upon his authorship of certain psalms. Chief among them is the one we have today, often called "the most outstanding poem in any language."

As with other well-known Scripture passages there exists a danger here that long familiarity with this psalm may have anesthetized our wounded spirits to its healing message. We say the words and feel no pain as we say them, but as soon as they are spoken the terror returns. That they may serve to a greater degree as balm that truly makes whole again, vary the traditional recital in unison and refrain from rushing through the reading as though there were virtue in speed. Let all join with the leader, but instead of having them try to beat the last record, ask them to pause for a few seconds after each sentence for a private silent prayer based on the thought expressed in that sentence.

David the Shepherd Boy

Look up Matthew 1: 1-17 and from it trace the family tree of David before and after his appearance on that tree. Look up some of the verses in the New Testament about shepherds. Relate them to Psalm 23. Sketch for the class the life of a shepherd and his responsibility to find green pastures for his flock, a place where there is still water, for rushing streams frighten sheep. Show, too, how a shepherd must keep the sheep from straying; how if one strays he must be diligent in his search; how he must take them through valleys and rocky caverns; how he must ward off the wolves and, when the sheep are hurt, must rub olive oil on their bruises.

The God-guided Life

We remind ourselves that the aim of this quarter's lessons is "to develop appreciation of the Old Testament poetry with a view to its use in the Christian's life and worship." Most of us feel that we already appreciate Psalm 23. Its application to our Christian experience, however, is not clearly defined. The teacher, therefore, should translate the old familiar text into new ones that approach more closely our modern life. Let the class see how this psalm serves as the blueprint for a God-guided life.

1. *Relaxation.* Just to think of being led beside still waters or lying down in green pastures does something to the tautness of our nerves. Under the influence of that thought we find ourselves growing less tense. Ask the class to give themselves in imagination to verse 2 and after a minute share with them the evidences of their relaxation that you observe: frown smoothed out, sighs perhaps even yawns. Ask them for the evidences of relaxation that they experienced inwardly. Do any of these approximate a restoration of soul? Relaxation is the first step toward being guided by God. "Be still" is the prerequisite knowledge that God is God. Without relaxation one can scarcely hear the "still small voice."

2. *Paths of righteousness.* If we desire God to guide us we must not try to dictate the direction of that guidance. We must not hope to travel along paths of selfish interest. God walks ever in ways of righteousness and often the courses run in opposite directions from the path toward which we look with longing eyes. Righteousness demands a sacrifice of low motives and a constant discipline of spirit. The paths of righteousness lead to abundant life, but are we willing to pay the price of the travel thereon? Are we able to point out to our class the far greater cost they must bear later on if they hesitate to pay the other, lesser price? We should be able to do this. Make use of this opportunity to warn the class against blaming God for not guiding them if they hesitate to do their part.

3. *Trust.* God cannot guide a distrustful soul. Distrust builds up a barrier through which the still small voice cannot come. If we truly desire God to guide us, we must trust in his ability to do so. Picture a fearful person coming to a deep ravine over which there lies only a narrow plank. With him is a man who has no fear; he has gone over that plank many times before. He says he can and will help the fearful person. However, if the one who needs help does not trust the guide, he will never cross that ravine. A person who would have a God-guided life must rid himself of

—even the fear of death. In order to overcome one's self of fear, one must begin to trust. Suggest to the class that they try today to live an hour without fear or worry over what they cannot improve. Have them to write down the temptations or fear that come in that hour and to analyze them to see how unworthy or why they are of consideration. Challenge them to seek out for themselves a new experiment in trust for the coming week and keep a record of its ups and downs."

Discipline. God cannot guide a self-directed soul. Why ask God for guidance when, even as we ask it, gather the fruits of our desires in our hands and lead them whither we please? We ask, for example, for guidance in the matter of a strained relationship with a friend, and in our hearts we keep saying, "I'll do anything but forgive this friend for the mean thing she said about me." How can God guide such a person? What place does "Our wills are ours to make them thine" have in this discussion?

HELPS FOR THE SUPERINTENDENT

By L. Earl Jackson

School at Worship

Theme. The Good Shepherd.
Include. Pianist playing two stanzas, Amen, of "Father Almighty, Bless with Thy Blessing," set to the beautiful and familiar tune, Flemming.
Invocation. Saying "Let us pray," the superintendent reads the first two stanzas of the hymn. The choir or a soloist sings the third stanza, and Amen.
Scripture. The Twenty-third Psalm is a classic expression of God's care for his children. While its rich figures of speech require interpretation for modern dwellers, as they did not for the rural Hebrews, the psalm still sounds the depths of human experience and gives comfort to millions who pass through the valley of the shadow of death.

John R. Mott has prepared a rendering of the Shepherd Psalm with helpful interpolations:

The Lord is my Shepherd.
I shall not want for *rest*, for He maketh me to lie down in green pastures:
I shall not want for *refreshment*, for He leadeth me beside the still waters:
I shall not want for *forgiveness*, for He restoreth my soul:
I shall not want for *guidance*, for He leadeth me in the paths of righteousness for His name's sake:
I shall not want for *companionship*; yea, though I walk through the valley of the shadow of death, Thou art with me:

I shall not want for *comfort*, for Thy rod and Thy staff they comfort me:

I shall not want for *sustenance*, for Thou preparest a table before me in the presence of mine enemies:

I shall not want for *joy*, for Thou anointest my head with oil and my cup runneth over:

I shall not want for *anything in this life*, for surely goodness and mercy shall follow me all the days of my life:

I shall not want for *anything in the life to come*, for I shall dwell in the house of the Lord forever."

Hymn. "The Lord Is My Shepherd" (by James Montgomery; tune, "Poland," by Thomas Koschat). A lovely rendering of the psalm.

Picture Study. In Alfred Soord's "The Lost Sheep," we have one of the unforgettable portrayals of Christian redemption. A foolish sheep has strayed from the pasture and is helplessly caught on the side of a precipitous cliff. Nightfall is near and a storm is approaching; eagles are ready to attack and devour. But the watchful shepherd has missed the wanderer and by steep and dangerous paths has come in the nick of time to rescue the sheep. One wonders whether the ledge of rock to which his left hand clings will sustain his weight as he leans far down to lift the sheep. Here is no calm, pastoral scene; no picture-shepherd amid placid meadows and streams. Here is real life, on the brink of tragedy, in imminent danger of death. Here is a strong yet tender shepherd risking life to save life. Here is love defeating folly and waywardness within and danger without.

Solo. "The Ninety and Nine."

Discussion. To the true shepherd, the sheep is always an individual; he is never lost in the flock. Though ninety-nine others be safe in the sheepfold, the one lost sheep is the shepherd's chief concern. So God, though Creator of myriad worlds, shepherds each individual human life. The humblest and farthest man is important to him. Though men wander afar from the appointed path, they are often more foolish than bad, and can be persuaded to return if someone with a shepherd's heart shows a personal concern. No man need be lonely, fearful, or disheartened who leans upon the shepherding care of God.

But Jesus reminded us that the Good Shepherd was ready to lay down his life for the sheep. Shepherding is no safety-first, easy-chair job. It requires the rare combination of concern to the point of self-sacrifice, and courage to the point of death. Jesus, seeing men as sheep without a shepherd, became the Good Shepherd by giving his life for the sheep. The

cost of such shepherding is suggested in the words of a hymn. (Read here the hymn "I Met the Good Shepherd" from *The Century Hymnal*.)

While we can never approach the Master's shepherding, we are expected to exercise the shepherding spirit, feeding his lambs and his sheep; to be pastors (shepherds) of the flock, "under-shepherds" of Christ, helping to lead the sheep into green pastures, to ward off dangers, to rescue straying wanderers, to incur risks even for the sake of the most willful and foolish sheep. It is well for all Christians who have opportunities for leadership or influence to recall, however, that they are worthy shepherds only as they, too, follow the Good Shepherd.

Our danger today is that, owing to the power of propaganda in the hands of selfish groups and nations, both in democratic and autocratic circles, men indeed become sheep, following some hireling leader to their own destruction. Instead of one sheep being lost while ninety-nine are safe in the fold, the ninety-nine stampede to the fatal wilds, and only one hears the Shepherd's voice! But a shepherd-hearted God never despairs. "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." Even the blackest sheep of a man can be won by the love of God.

Hymn. "The King of Love My Shepherd Is."

Prayer. Pray that we may be constantly aware of the care of our Father, that we may be deeply concerned for individuals who need our help, that we may follow the Good Shepherd rather than any false leader, and that we may hasten the day when all shall be in one fold and have one Shepherd.

Helpful Hints

Summer Cleaning. The summer is often the most convenient time to give the church a thorough cleaning. A group of older young people or adults can do a needed job and have a lot of fun doing it. In spite of the usual care, most churches in the course of a busy year accumulate much material that is no longer usable. This material fills desks, tables, closets, cupboards, bookcases, kitchen, storage-rooms, boiler-room, and odd corners.

Leaders of each department need to participate in the cleaning, so that nothing of value will be destroyed, and so that all usable supplies may be properly stored. In many churches the washing of painted walls and of floors may also be done by volunteers. Such a house-cleaning gives the workers pride in the church's appearance, reveals added needs in renovation and equipment.

Confession and Forgiveness

2 Samuel 12:1-14; Psalms 51:1-17; 32:1-11

2 Samuel 12:13-14

13 And David said unto Nathan, I have sinned against the LORD. And Nathan said unto David, The LORD also hath put away thy sin; thou shalt not die.

14 Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to blaspheme, the child also that is born unto thee shall surely die.

Psalms 51:1-3, 9-13; 32:5

51:1 Have mercy upon me, O God, according to thy loving-kindness: according unto the multitude of thy tender mercies blot out my transgressions.

2 Wash me thoroughly from mine iniquity, and cleanse me from my sin.

3 For I acknowledge my transgressions: and my sin is before me.

9 Hide thy face from my sins, and blot out all mine iniquity. 10 Create in me a clean heart, O God; and renew a right spirit within me.

11 Cast me not away from thy presence; and take not thy spirit from me.

12 Restore unto me the joy of thy salvation; and uphold with thy free spirit.

13 Then will I teach transgressors thy ways; and sinners be converted unto thee.

32:5 I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah.

KEY VERSE: Confess your faults one to another, and pray one for another, that ye may be healed.—Jas. 5:16.

TO BE READ EACH DAY

Aug. 19. M. Confession and Forgiveness. 2 Samuel 12:13-14
Aug. 20. T. A Contrite Sinner's Prayer. Psalm 51:1-3, 9-13
Aug. 21. W. God Answers a Prayer of Confession. Daniel 9:20-23

Aug. 22. T. A Contrite Sinner Pardoned. Luke 15:11-24
Aug. 23. F. Forgiving Offenders. Luke 17:1-4
Aug. 24. S. Confession and Cleansing. 1 John 1:5-10
Aug. 25. S. The Blessedness of Forgiveness. Psalm 32:1-5

SCRIPTURE SAYS—

By W. W. Adams

Confession and Forgiveness

For a decade or two it has been increasingly difficult to get even church people to confess their sins. Sin has been belittled. Now we keep saying we must repent. Current world events would indicate the need for confession. Today's Scriptures ground the call to confession in God's Word. The passages are from 2 Samuel and two of the psalms. Yet it seems safe to assume that all three concern David and his one great sin.

David's Initial Confession (2 Sam. 12:13-14)

This confession is contained in two verses. It is the conclusion of a long series of events. Note these events in brief:

1. David's grievous sin of adultery (2 Sam. 11:2-5).
2. The failure of David's efforts to cover up his sin (2 Sam. 11:6-13).
3. David causes Uriah to be killed (2 Sam. 11:14-25).
4. David marries Bath-sheba who bears him a son (2 Sam. 11:26 ff.).
5. David meets Nathan, the prophet of God (2 Sam. 12:1-14).

The last mentioned passage is dramatic. Nathan feigned a case of trespass, useless and cruel. His account led David to pronounce the sentence, "worthy of death" (vss. 1-6). Then in swift, cutting

words, Nathan drove home the charge, "Thou art the man" (vss. 7-12).

David's confession followed: "I have sinned against Jehovah." Not an easy confession to make. But it was the only way out (1 Sam. 15:24; Luke 15:21). "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy" (Prov. 28:13). David had wronged Uriah and Bath-sheba. But he confessed to having sinned against Jehovah. Sin always is primarily against God, only secondarily against people.

David could not have been ignorant of the penalty against adultery. It was unconditional death for both parties (Lev. 20:10). What blessed relief it was to David to hear Nathan announce, "Jehovah also hath put away thy sin; thou shalt not die"! Jehovah had forgiven the sin and lifted the penalty.

But God does not ignore the effects of the sin altogether. "Because by this deed thou hast given great occasion to the enemies of Jehovah to blaspheme, the child also that is born unto thee shall surely die" (Isa. 52:5; Ezek. 36:20, 23; Rom. 2:24). It may at first appear unjust for Bath-sheba and the child to suffer for the sin of David. Let us not forget that Bath-sheba was due to die according to law. Sparing her was God's gift. David suffered in later years for his sin. Jehovah did no more than was demanded by the blasphemy against his name and by the disregard for his plans for and through King David.

Confession and Its Fruits (Ps. 51:1-17)

It is thought that David wrote Ps. 51 soon after Nathan led him to confess his sin. It is the world's classic on the subject of confession and forgiveness. While today's lesson does not contain all the psalm in detail, it is hoped each one will desire to get the message as a whole. The following outline will be of value.

- a) Petition for forgiveness (vss. 1-3).
- b) Confession of sin and acknowledgment of God's just judgment (vss. 3-4).
- c) Life's beginning in sin (vs. 5).
- d) Jehovah's delight (vs. 6).
- e) Prayer for cleanness and its resulting joy (vss. 7-8).
- f) Prayer for a clean heart and a new life (vss. 9-12).
- g) A pledge to service (vs. 13).
- h) Further petition and pledge (vss. 14-16).
- i) Sacrifices acceptable to God (vs. 17).

Verses 1-3. "Have mercy upon me, O God, according to thy loving-kindness: according unto the multitude of thy tender mercies." There is no merit in the sinner; no basis for appeal to God. He can rely only upon the favor of God, his willingness to be gracious and to redeem the sinner. The fact is clearly expressed in the following words: "according to thy loving-kindness: according unto the multitude of thy tender mercies." The sinner's appeal to God to act only upon the basis of that which is in the very heart

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The motive for God's gracious, restorative activity in man's behalf is His own holy, loving, sacrificial nature, set forth to man in kindness dictated by love and in multitudinous tender mercies (Pss. 69: 16; 106: 45). This restoration of the heart of God was made complete in the person of his Son (John 1: 9).

The sinner's acknowledgment of his sin finds expression in three separate categories: *transgression*, willful acts of rebellion against the law or will of God; *iniquity*, the thwarting or perversion of God's will, doing that which is wrong in God's sight; *sin*, missing the mark, failing to achieve God's purpose.

The results of sin are thought of in Scripture passage only as they affect the sinner, not as they affect others. *Transgression* of law blackens one's character, bringing one unholy, unlike God; *iniquity* makes one filthy, unclean; *sin* defiles the soul and mind. The total result is moral and spiritual unfitness for the worship and service of God.

The initial general cry to God, "Have mercy upon me," consequently gives rise to three specific petitions in line with the results of sin upon the sinner. "Blot out my transgressions; remove the stain upon my character, put me in harmony with thy law (Isa. 43: 4; 22). Only in Christ is this need of the sinner fully realized (Acts 3: 19; 22: 14). *Wash me* completely from iniquity; remove all the soil and all of my wrongdoing (Isa. 1: 16; Acts 22: 16). *Cleanse me* from my sin; renew me morally, religiously; fit me for fellowship and service. "And I will cleanse them from all their iniquity, whereby they have sinned against me; I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me" (Jer. 31: 1; cf. Ezek. 36: 33; 1 John 1: 7).

The immediate occasion of this earnest cry to God is the very practical desire for freedom from sin. "For I acknowledge my transgressions; and my sin is ever before me." That is to say: "I am guilty; I feel the stifling effects of my sin. All thy purposes for me and my deepest needs go unrealized until my sin is gone." Life today is filled with proof of this fact. Hence the pressing need to call upon God for forgiveness.

verses 9-13. Prayer for a clean heart, a new life, and a pledge to service. "Turn thy face from my sins." God sees that "For mine eyes are upon all their iniquities; they are not hid from my face, neither is their iniquity hid from mine" (Jer. 16: 17). God may graciously hide his face, refuse to look upon, or to consider our sin. He may let us go as though it had never existed. We

can only appeal to God to "blot out all our iniquities."

"Create in (for) me a clean heart." Sins and iniquities (vs. 9) have left me unclean, filthy. Now transform my heart into one of purity. "Blessed are the pure in heart, for they shall see God" (Matt. 5: 8; cf. Ps. 24). My spirit has been rebellious, unsteady. Now "renew a right (steadfast) spirit within me." Make me faithful and obedient.

My sin has separated me from God. But "cast me not away from thy presence" as I deserve. Man's only hope is in God. So "take not thy Holy Spirit from me" (Isa. 63: 10 ff.). "Quench not the Spirit" (1 Thess. 5: 19). David felt that he was doing that very thing. He throws himself upon a merciful God.

David's earlier joy in God's salvation had been changed to sorrow. "Restore unto me the joy of thy salvation." I have been unsteady, rebellious. Now sustain me, undergird me; "uphold me with thy free (willing) spirit."

Confession of sin is never genuine unless it is accompanied by a sincere desire to do God's work. "Then will I teach transgressors thy ways." I have known by experience the bitter results of sin; I shall seek to save others from it. "And sinners shall be converted (turned back) unto thee" (cf. Jas. 5: 19-20). "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2: 10).

Rejoicing in the Fruits of Confession (Ps. 32: 5)

David is exulting in his release from sin (vss. 1-2). He has had time to contrast the miseries attendant upon his unconfessed sin (vss. 3-4) with his newfound joy. But this joy could come in only one way, through the gracious forgiveness of God in answer to the sinner's full and sincere confession of his sin. "I acknowledged my sin unto thee, and mine iniquity have I not hid: I said, I will confess my transgressions unto Jehovah; and thou forgavest the iniquity of my sin."

Plan how you will make clear that the ground of forgiveness is God's grace and that the condition of forgiveness is repentance.

LESSON APPLIED

By Howard K. Williams

Purpose. To bring home to each member of the class the fact of sin, and the further fact that repentance will bring the forgiveness of our all-sufficient Saviour.

Preparation. Familiarize yourself with the background of Psalm 51. You will find this in 2 Sam. 12: 1-14. Note modern instances of the same sins.

I. The Background of Psalms 51 and 32

If you will read the title of Psalm 51, you will find this statement, "A Psalm of David when Nathan the prophet came unto him, after he had gone in to Bath-sheba." Turn then to 2 Samuel and read chapters 11: 1 to 12: 14. They record that David sent his armies out to battle while he stayed home and took it easy—a rather unusual thing for him and it proved his downfall.

You know the story of David's sin with Bath-sheba. To hide his guilt, he had Uriah, the husband of Bath-sheba, placed in a position at the battle front where he would surely be killed. Then, having added murder to adultery, he made Bath-sheba his wife. But his conscience bothered him. He cried: "When I kept silence, my bones waxed old through my roaring all the day long. For day and night thy hand was heavy upon me" (Ps. 32: 3-4). Then came Nathan the prophet, who told David the story of the rich man who stole the pet lamb of his poor neighbor. Indignant at such meanness, David said that the rich man was worthy of death. Pointing an accusing finger at David, Nathan said, "Thou art the man!" Then David repented of his sin. Psalm 51 is his cry of repentance, while Psalm 32 also recalls his sense of guilt and his subsequent forgiveness.

II. The Cause of Sin

One of the most fertile causes of sin is expressed in 2 Sam. 11: 1. It states that David sent his army out to battle, but that he "tarried still at Jerusalem." It was while he "tarried" that he got into trouble. It is always a good thing to be too busy to sin. A man's idle moments are his dangerous moments. A man busy with worth-while things has no time for empty, foolish things. The quickest way to push the air out of a glass is to fill the glass with something else. The quickest way to be rid of sin is to be so busy doing God's work that sinful things are crowded out. Herein lies the value of church activities and interests.

III. When We Sin

There is no "if" about it. We all sin. We may escape one kind of sin only to fall into another kind. It is interesting to note the different words that the Scriptures use to denote sin. Translated they express debt, missing the mark, lawlessness, disobedience, trespassing, falling short, moral fault, defeat, disharmony. In one sense or another we all have committed sin.

The words for forgiveness are just as interesting: remit, send away, cover up, remember no more, blot out, destroy, wash away, cleanse, make them as though

they had not been. Consider each of these words in turn.

Because men commit all kinds of sins they need all kinds of forgiveness. Our sin may be an outstanding one like that which David committed. It may be an absence of righteousness in our souls. It may be a nature at enmity with God. Whatever our case, we need a Saviour equal to forgiving our sin. David had not sinned against Bath-sheba and Uriah only. "Against thee, thee only, have I sinned," was David's cry to God. Ultimately all sin is against God and God alone can adequately forgive.

IV. When God Forgives

God forgives us when we come to him in anguish for our sin. How bad is sin? Many people regard sin very lightly. A young girl running around with a married man said, "I am not doing wrong. We love each other." A well-known man declared to the world about a woman married to another man, "I love her and am going to marry her." To such people the marriage relation has no sacredness. It had none for David when his personal desire was in question.

"I don't see any harm in using Sunday for sports," said a youth. But what did God say about the holiness of that day?

We shudder at what the war is costing in lives and homes and happiness. Is war sin? How great a sin?

There is no hope for forgiveness until people individually and collectively come to their knees in anguish because of sin.

But how can we awaken this anguish? A dirty little girl on the east side of New York was playing with some other little girls as dirty as herself. She was seen to stop her play suddenly and to gaze at a little girl with an immaculately white dress. As she looked at the clean girl, she undertook to hide the especially dirty spots on her own poor dress, but it was a hopeless attempt. The cleanliness she saw made her conscious of her own dirty clothes.

Comparing ourselves with other sinners, we may not appear so bad; but comparing ourselves with the sinless Jesus, our goodness becomes filthy rags indeed. Compare the methods of war with the methods of Jesus! In the white light of God, David cried, "I have sinned against thee!"

David was quick enough to condemn the other man. So are we. The way we condemn others for sins that we commit ourselves would be humorous, if it were not so pathetic. A little boy was reproved for saying bad words and spitting at his pet dog. "Satan made you do that!" said the mother. The little boy quickly replied, "Well, maybe Satan made me say the bad words, but the spitting was my own idea." The boy

came near the truth when he said the spitting was his own idea. We must recognize the sin as our own before we are in line for forgiveness.

God "is faithful and just to forgive us." How does He do so? That is just as elusive as the "how" of science. Scientists may use long words in telling how nature works, but they still are unable to give the real secret of the universe. How does the mixture of colors make white? How does a little seed produce a beautiful flower? How does the heart continue pumping for seventy or eighty years? How does the death of Christ on the Cross two thousand years ago save a sinner today?

"You ask me how I gave my heart to Christ?

I do not know.

I found earth's flowerets would fade and die;

I wept for something that would satisfy.

And then, and then, somehow I seemed to dare

To lift my broken heart to Him in prayer.

I do not know—I cannot tell you how—I only know He is my Saviour now."

Had you asked David how he had been forgiven, he could not have told you; but he knew that he had been forgiven and that was the important thing.

V. How Can I Know I Am Forgiven?

Simple faith in Him, together with the results in our own soul, will be the evidence. Martin Luther, in his early life in the monastery, worried about his sins and was cast down. One day a wise old monk said, "Brother Martin, do you believe in the remission of sins?" "Of course I do," Luther replied quickly. "But do you believe in the forgiveness of Martin Luther's sins?" the monk persisted.

Have you ever turned over a stone in the woods and exposed the place under the stone to the light? Have you seen the creeping things scamper away from the sunlight? Do that with your sin. Drag it out as Nathan dragged out David's. Let the light of Christ shine into every recess of your heart and then you can say with David: "Blessed is he whose transgression is forgiven" (Ps. 32:1). "Then will I teach transgressors thy ways; and sinners shall be converted unto thee" (Ps. 51:14).

VIEWPOINT OF YOUTH

By Colena M. Anderson

Reading the Lesson

To one not familiar with the Old Testament the three portions of Scripture

printed for our lesson text today may seem to have little connection with each other. At the outset of the period may be certain that the class understands the relationship, especially the very close one between 2 Sam. 12:13-14 and verses from Psalm 51. 2 Samuel tells the story of David's sin. To save time the teacher should outline briefly the story, bringing it up to the two verses printed today. At this point, two of the class should read the words of David and Nathan. A little further explanation by the teacher connecting what has just been read with Psalm 51 will prepare for the reading of the remainder of the printed text by the person who tells the words of David.

Looking Backward and Forward

Two weeks ago our lesson text ended with Psalm 19:12-14, a forerunner of Psalm 51. Review that lesson, recall the period of silent prayer at the end in which each one was to examine himself for faults and then to pray for guidance in overcoming these hidden faults and secret sins. Pause to ask what each one has done about that prayer the last few days. We should not expect answers in class, but we should assure the pupils that we would be glad to have them tell us in private of their successes or failures in righting their wrongs. Accepting confidences from young people puts upon the teachers the discipline of secrecy. The trust that you place in the class will have in you for the future depends upon the way in which you respect the confidences of the present at the past.

Importance of Confession

Discuss with the class the value of confessing sin. For material for such a discussion, see Stanley Jones's *Victorious Living*, page 42. He writes of the agreement between the teaching of Jesus and modern psychology in the need for honest, straightforward confession so that fear and guilt may not fester in the soul and cause life to be unhappy and full of depression.

After your discussion ask the class to check from the following those statements that most closely approximate their own ideas of confession.

1. Confessions resemble superstition for they cramp one's life.
2. Confessions are necessary for the freedom of the spirit that leads to abundant life.
3. I should confess everything everybody at all times.
4. There is a right time, a right place and a right person for every confession.

Confession and Prayer

Note how with David confession and prayer went hand in hand. Confession

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to prayer, and prayer brought strength for even deeper confession. Following through the growth of light in Psalm 51. At first David is conscious of the blackness of his sin. Then, when he prays, he sees more and more clearly the direful results of his sin in himself. God does not forgive him: release from God's own presence, loss of the spirit within himself, the torture of being lost, the joy of being saved.

How closely connected with confessions are the prayers of the members of the class? Is there room for improvement?

Release through Forgiveness

The experience of forgiveness depends on the exercise of confession. If one of our pupils says, "I don't believe God forgives," we have a right to answer, "That may be either because you have refused to confess your own sins or because you have failed to forgive one who has confessed his sins against you."

There is a mystery to forgiveness. Just as no one has yet been able to explain the circulatory system, so no one, even a theologian, has been able to explain fully the miracle of forgiveness. A teacher of physiology might show diagrams on the circulatory system and give lectures about it, but unless we had the experience of blood flowing through arteries and veins, we would never comprehend. In a like manner we may talk to pupils about forgiveness, but if they have never experienced it themselves, they will continue to sit with a vacant look upon their faces. We must show them how they can have this wonderful experience of release through confession that leads to forgiveness.

Hints for Discussion

Using David's experience as an example enlarge upon 1 John 1: 19.

Show how Nathan was to David as our consciences are to us.

Show how Nathan was a true prophet of God.

HELPS FOR THE SUPERINTENDENT

By L. Earl Jackson

School at Worship

Theme. "The Everlasting Mercy."

Prelude. Pianist playing one or two verses, and Amen, of "From Every Wind That Blows."

Invocation. Having said, "Let us pray," read the penitent's prayer for mercy given in Psalm 51: 1-3, 9-13, emphasizing the first personal pronouns.

Response. Soloist, outside the room, singing one stanza, and Amen, of the prelude hymn.

Reading. A well-chosen reader gives from memory, promptly and without announcement, the first nineteen lines of Portia's address to Shylock in Shakespeare's *Merchant of Venice*, Act IV, Scene 1, beginning "The quality of mercy is not strained."

Hymn. "Spirit of God, Descend upon My Heart." One of the most beautiful hymns of personal dedication, both in music and thought. The hymn-story in Boyd's *Stories of Hymns for Creative Living* gives helpful hints.

Picture Meditation. The Christ's all-inclusive welcome to sinful and suffering humanity is richly symbolized in the familiar painting by the Danish painter, Karl Bloch, "Come unto Me." Surrounded by a motley group of seven persons of varied ages and types, Jesus stands in the center looking forward with penetrating gaze and outstretched arms as he says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Hesitant criminal, patient sufferer, aged saint, devoted mother, daughter, and lad, and one hardened, relentless critic—all are here. Jesus' attitude is friendly, but his mien is earnest; the issues are serious; his welcome cannot be ignored without disaster. God will forgive seventy times seven times, but mercy must await penitence.

Story. Mercy is more than a beautiful sentiment; it is more powerful than a death-dealing army. This story is told of an Austrian army colonel. With his daring and merciless soldiers, he was ordered to besiege a small town in the Tyrol. A prisoner from that district had remarked that that town, with its invincible Leader, would never be taken; preparations for the attack were therefore doubled. Descending upon the town through a pass in the Alps, this colonel was surprised to find no armed resistance whatever. Men and women were working in the fields. Townsfolk waved friendly greeting to the advancing army. A smithy waved to a boyhood friend whom he recognized among the soldiers. The boys were delighted with the strange parade and asked of the soldiers numberless questions about their unfamiliar weapons. The warriors forgot discipline and responded in like manner.

Still fearing some surprise attack, the colonel led his column into the town square. The white-haired mayor and ten men in peasant garb came from the town hall to greet them. The mayor stretched forth his hand to the colonel and said, "Welcome, brother." The colonel asked, "Where are your soldiers?" "We have none," replied the mayor. "But we've come to take the town." "No one will stop you; we have taken Christ as our Leader, and he

taught men another way; we have no one to fight you." The colonel knew he was helpless; even hardened soldiers could not be ordered to attack a smiling, friendly, and defenseless people. He led his men away, and reported to headquarters that the town had offered unassailable resistance. The merciful had conquered the military.

Is it not possible, even in this day, that mercy and genuine good will would prove more helpful in securing peace than thousands of bombing planes?

Discussion. It is more difficult than most folk suppose for God to be both just and merciful. In a law-abiding, moral world every sin wins its penalty, and every good deed its reward. God's mercy does not remove the penalty of past sin, else his world would not be morally dependable; but to those who are sincerely penitent and who seek to turn from their sins, God mercifully permits a fresh start, a renewed comradeship, and a release from the burden of guilt.

The psychiatrist has shown the crippling effect upon personality of an unrelieved sense of guilt. There must be times in every life when goodness can be felt to be a present possession, and not forever a remote dream. The Christian salvation, while of infinite scope in the long future, can also be an immediate joy.

Though recognizing, however, our own need of divine mercy, we find it less easy to be merciful to others. Our very desire for justice often makes us bitter toward those who seem unjust. Yet we cannot claim the divine mercy if we are not merciful. We need to recall our own weakness and folly; in other words, to identify ourselves with all sinners as also needing forgiveness from the heavenly Father. We must see the beam in our own eye as individuals, as churchmen, as citizens and patriots, before trying to pluck the mote from the eye of our racial, industrial, or international opponent. Indeed, is not our world a convincing demonstration that merciless dictators gain power through the merciless retention of power by other nations? Does not the way of mercy involve infinitely less risk than our discredited way of blood and bombs? Why not become agents of the divine mercy to our estranged brothers near and far?

Hymn. "O Jesus, Thou Art Standing."

Helpful Hints

Vacation Church School Report. The leaders should meet immediately following the closing of the school to consider what has been accomplished, to make plans for the following year, and to complete the report of the school to the church and denomination.

The Book Browser

THE dog days are here again. They must be, for nearly everybody is complaining about the weather. Some knowing ones say, "It's not the heat, but the humidity." But complaints about the weather never do any good, and putting the blame on the humidity rather than the temperature is equally futile.

Matilda says that the proper solution is to get out of town, to go to a camp in the mountains (she forgets the flies and mosquitoes) or to a cottage at the shore (she is mum about that week of fog and rain when we shivered and sloshed through puddles ankle deep). Your Book Browser, since he can't get away this summer, has concluded that after all home is much the best place to be. As for the weather, he will either forget it or contemptuously ignore it.

Staying at home has its compensations. For one thing, it is cheaper; for another, it is more comfortable. In addition, it will afford opportunity to do some reading. Your Browser has never been able to get much reading done when at the shore. If the sun is not too bright, the sea breeze nearly blows the book out of his hand. In the mountains, just when he gets settled down with a really good book, it is sure to be time to go to the village for groceries. At home, he has at least an even chance to improve his mind and to cultivate his soul.

Here, then, is an assortment of books for summer reading. Your Browser has found them both enjoyable and rewarding.

■ First to be mentioned is a book which is skyrocketing toward the best-seller class. It is *Forty Years a Country Preacher*,¹ by George B. Gilbert. Mr. Gilbert has lived a colorful and useful life, and his reminiscences are filled with so much humor and homely philosophy that the reading of his autobiography becomes a rarely delightful experience.

Behind the publication of this volume lies an interesting story. The success which attended the publication of *Horse and Buggy Doctor* induced Harper & Brothers to undertake a search for a typical country parson. Several thousand letters were received and hundreds of names were carefully considered. It was decided finally that of all the worthy men nominated, Rev. George B. Gilbert, of Middletown, Conn., had the most interesting story to tell. His selection as the "typical country preacher" was featured in the daily press and in such magazines as *Life* and *Time*.

If any reader, on laying down the book, is moved to argue that this rector is not typical of country preachers, he

is irritated by complaints about the weather. Even sultry days, he holds, have their compensations

will have to acknowledge that Mr. Gilbert's exceptional career, to a large extent, has been due to a wholly commendable readiness to put human needs above theology and service ahead of liturgy. To understand "folks," to share the hardships of life with them, to be eager to extend a helping hand, is to manifest the spirit of Him who went about doing good.

You had better read this book at once, for your neighbors will be discussing it.

■ *The Psalms for Every Day*,² by Jane T. Stoddart is an English publication now being distributed in this country by Cokesbury Press. It is of special interest at the present time, for the Sunday school lessons are upon the Psalms. Ministers of the Bible will find this large volume to be a treasure house of choice illustrative material.

The incidents and quotations, culled from unusually wide and discriminating reading, are apt and impressive. They show the profound influence that the Psalms have had upon life, and the reading of the volume unfailingly will increase one's understanding and appreciation of those inspired songs.

■ To Dr. Daniel Johnson Fleming, of Union Theological Seminary, New York, belongs the credit for having developed a new approach in mission study. Two of his books, *Heritage of Beauty* and *Each with His Own Brush*, are devoted to contemporary expressions of Chris-

tian art by natives of Asia and Africa. The first named book has to do with architecture, as seen in Christian schools and churches, and shows the influence of the indigenous cultures of those lands. The second volume contains sixty-five reproductions of contemporary paintings and carvings by Christian artists of the Orient.

To these two handsome volumes, Mr. Fleming has now added a third. It is entitled *Christian Symbols in a World Community*.³ This book, in a sense, rounds out the series. The subject is fascinating, and the author, in treating it, has opportunity to give a somewhat fuller interpretation of these artistic developments than was possible in the preceding volumes. The work, therefore, is a significant contribution to a better understanding of the present-day missionary situation.

■ There is, however, another side to missionary effort—a side which Dr. Fleming does not present. If you would see that other side, you will do well to read Alva C. Bowers' *Under Head-Hunters' Eyes*.⁴

This work, published a few years ago, gives an absorbing account of missionary effort in Assam; and especially in those districts of Assam where schools and churches are unknown and where conditions are exceedingly primitive. The story of how even the head-hunters are surrendering their lives to Jesus Christ makes thrilling reading. (Your Book Browser has just learned that only a few copies of this important missionary book are still available. It was published to sell at \$1.75; the few remaining copies may be had for sixty-five cents. If you are a bargain-hunter, here is your chance!)

■ *The Faith We Live*,⁵ by Dr. Albert Edward Day, is a thoroughly good book that should have a wide reading. The book is made up of the Fondren Lectures for 1940, but do not let that fact deceive you into believing that it is a book for preachers only. Why are not laymen more interested in common-sense discussions of religious matters? Have they no personal problems that need solution? Or do they doubt that God can help them?

In these discussions, Dr. Day avoids theological terms, but he does talk about God. The conception of God which he presents is one that men need to hold, if religion is to be effective in solving their problems. From that point on, he proceeds to discuss the techniques and practices which faith may employ. The book points the way to richer, happier living. It helped the Browser, and he has been a tough case.

Books Reviewed

¹*Forty Years a Country Preacher*. By George B. Gilbert. Harper & Brothers, 1940. 319 pages. Price, \$2.75.

²*The Psalms for Every Day*. With a Thousand Illustrations from Life and Literature. By Jane T. Stoddart. Cokesbury Press, 1940. 382 pages. Price, \$3.50.

³*Christian Symbols in a World Community*. By Daniel Johnson Fleming. Friendship Press, 1940. 150 pages. Price, \$2.00.

⁴*Under Head-Hunters' Eyes*. By Alva C. Bowers. The Judson Press, 1929. 248 pages. Special price, 65 cents.

⁵*The Faith We Live*. The Fondren Lectures for 1940. By Albert Edward Day. Cokesbury Press, 1940. 256 pages. Price, \$2.00.

All of the books reviewed on this page may be purchased from The American Baptist Publication Society.

B. BROWSER

Baptist Leader